BARĀHĪN-E-
AḤMADIYYA
Arguments in Support of the Holy Quran &
the Prophethood of the Holy Prophet Muhammadsa
PARTS I & II
ḤAḌRAT MIRZA GHULAM AHMAD
OF QADIAN
The Promised Messiah and Mahdias

BARĀHĪN-E-AḤMADIYYA

Barāhīn-e-Aḥmadiyya

Arguments in Support of the Holy Quran &
the Prophethood of the Holy Prophet Muhammad[sa]

by

Ḥaḍrat Mirza Ghulam Ahmad

The Promised Messiah and Mahdi[as]*,*
Founder of the Aḥmadiyya Muslim Jamā'at

Published under the auspices of Ḥaḍrat Mirza Masroor Ahmad
Imam and the Head of the Worldwide Aḥmadiyya Muslim Jamā'at,
Fifth Successor to the Promised Messiah[as]*, may Allah the Almighty be his help*

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Barāhīn-e-Aḥmadiyya—Parts I & II
Arguments in Support of the Holy Quran
and the Prophethood of the Holy Prophet Muhammad[sa]

Written by Ḥaḍrat Mirza Ghulam Ahmad
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ABOUT THE AUTHOR

Ḥaḍrat Mirza Ghulam Ahmad[as] was born in 1835 in Qadian, India. From his early life, he dedicated himself to prayer, and the study of the Holy Quran and other scriptures. He was deeply pained to observe the plight of Islam, which was being attacked from all directions. In order to defend Islam and present its teachings in their pristine purity, he wrote more than ninety books, thousands of letters, and participated in many religious debates. He argued that Islam is a living faith which can lead man to establish communion with God and achieve moral and spiritual perfection.

Ḥaḍrat Mirza Ghulam Ahmad[as] started experiencing divine dreams, visions and revelations at a young age. This communication continued to increase and he was commanded by God to announce that God had appointed him to be the same Reformer of the latter days as prophesied by various religions under different titles. He also claimed to be the Promised Messiah and Mahdi whose advent had been prophesied by the Holy Prophet Muhammad[sa]. In 1889, under divine command, he started accepting initiation into the Aḥmadiyya Muslim Community, which is now established in more than 200 countries.

After his demise in 1908, the institution of *khilāfat* (successorship) was established to succeed him, in fulfilment of the prophecies made in the Holy Quran and by the Holy Prophet Muhammad[sa]. Ḥaḍrat Mirza Masroor Ahmad[aba] is the Fifth Successor to the Promised Messiah[as] and the present head of the Aḥmadiyya Muslim Community.

PUBLISHERS' NOTE

Please note that, in the translation that follows, words given in parentheses ( ) are the words of the Promised Messiah[as]. If any explanatory words or phrases are added by the translator for the purpose of clarification, they are put in square brackets [ ]. Footnotes given by the publishers are marked '[Publishers]'. All references, unless otherwise specified, are from the English translation of the Holy Quran by Ḥaḍrat Maulavī Sher Ali[ra].

The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

sa *ṣallallāhu 'alaihi wa sallam*, meaning 'may peace and blessings of Allah be upon him,' is written after the name of the Holy Prophet Muhammad[sa].

as *'alaihis-salām*, meaning 'may peace be on him,' is written after the name of Prophets other than the Holy Prophet Muhammad[sa].

ra *raḍiyallāhu 'anhu/'anhā/'anhum*, meaning 'may Allah be pleased with him/her/them,' is written after the names of the Companions of the Holy Prophet Muhammad[sa] or of the Promised Messiah[as].

aba *ayyadahullāhu Ta'ālā binaṣrihil-'Azīz*, meaning 'may Allah the Almighty help him with his powerful support,' is written after the name of the present Head of the Aḥmadiyya Muslim Jamā'at, Ḥaḍrat Mirza Masroor Ahmad, Khalīfatul-Masīḥ V[aba].

In transliterating Arabic words we have adopted the following system established by the Royal Asiatic Society.

ا at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.

ث *th*, pronounced like *th* in the English word *thing*.

ح *ḥ*, a guttural aspirate, stronger than *h*.

خ *kh*, pronounced like the Scotch *ch* in *loch*.

ذ *dh*, pronounced like the English *th* in *that*.

ص *ṣ*, strongly articulated *s*.

ض *ḍ*, similar to the English *th* in *this*.

ط *ṭ*, strongly articulated palatal *t*.

ظ *ẓ*, strongly articulated *z*.

ع ', a strong guttural, the pronunciation of which must be learnt by the ear.

غ *gh*, a sound approached very nearly in the *r grasseye* in French, and in the German *r*. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.

ق *q*, a deep guttural *k* sound.

ء ', a sort of catch in the voice.

Short vowels are represented by:

a for ——َ—— (like *u* in *bud*)
i for ——ِ—— (like *i* in *bid*)
u for ——ُ—— (like *oo* in *wood*)

Long vowels by:

ā for ——ا—— or آ (like *a* in *father*);
ī for ى ——ِ—— or ——ٖ—— (like *ee* in *deep*);
ū for و ——ُ—— (like *oo* in *root*);

Other:

ai for ى ——َ—— (like *i* in *site*);
au for و ——َ—— (resembling *ou* in *sound*)

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe. While the Arabic ن is represented by *n*, we have indicated the Urdu ں as *ń*. Curved commas are used in the system of transliteration, ' for ع , ' for ء.

We have not transliterated Arabic words which have become part of English language, e.g. Islam, Quran, Hadith, Mahdi, jihad, Ramadan and ummah. The Royal Asiatic Society rules of transliteration for names of persons, places and other terms, could not be followed throughout the book as many of the names contain non-Arabic characters and carry a local transliteration and pronunciation style which in itself is also not consistent either.

The Publishers

ACKNOWLEDGEMENTS

Barāhīn-e-Aḥmadiyya is the first book published by Ḥaḍrat Mirza Ghulam Ahmad of Qadian, the Founder of the Aḥmadiyya Muslim Community. The book elaborates upon the divine origin of the Holy Quran and truthfulness of the Holy Prophet Muhammad (may peace and blessings of Allah be upon him). It demonstrates the superiority of Islam over all other faiths with logical arguments.

The translation of this book was a truly challenging task. I am deeply indebted to each and everyone who was of assistance in the translation, which, as noted below, was reviewed and approved by Ḥaḍrat Khalīfatul-Masīḥ V (may Allah be his help).

The foremost among the translators are: Ṣāḥibzādah Mirza Anas Ahmad, M.A, M.Litt, (Oxon), Wakīl-ul-Ishā'at, Rabwah, and Sayyed Atiq Ahmad of Turkey. I likewise owe a debt of gratitude to the following staff members of Wakālat-e-Taṣnīf who worked tirelessly to complete this project: Raja Ata-ul-Mannan, Dhulqarnain Bharwana, Mirza Usman Ahmad, Syyed Tanwir Mujtaba, Tahir Mahmood Mubashar and Ahmad Mustansar

Qamar. I am also grateful to Dr. Muhammad Shafiq Sehgal, Na'ib Wakīlut-Taṣnīf, for his help in the completion of this project.

The translation was further reviewed by Additional Wakālat-e-Taṣnīf in its English Translation section (based in the USA), headed by Munawar Ahmed Saeed, who was assisted by Abdul-Wahab Mirza, Khurram Matin Khan, Naveed Ahmed Malik, Salman Muhammad Sajid, Uzma Ahmad, and Usman Nasir Choudhary. During this review the original text of the Promised Messiah[as] was compared with the proposed translation and in-depth notes were prepared under the supervision of Munir-ud-Din Shams for review and finalization by Ḥaḍrat Khalīfatul-Masīḥ V[aba].

These acknowledgements will remain incomplete if I do not thank Munir-ud-Din Shams, Additional Wakīlut-Taṣnīf, London. As always, he provided us the vital link to Ḥaḍrat Khalīfatul-Masīḥ[aba] and offered valuable advice.

May Allah the Almighty reward all of them and their families for their sacrifices and bless them abundantly in this world and the hereafter. *Āmīn*.

Muhammad Ali Chaudhary
Wakīlut-Taṣnīf, Taḥrīk-e-Jadīd
Rabwah, Pakistan
May 2012

FOREWORD

This is the first English translation of *Barāhīn-e-Aḥmadiyya* Parts I and II, prepared under the guidance and auspices of Ḥaḍrat Mirza Masroor Ahmad (may Allah be his help), Fifth Successor to the Promised Messiah[as].

Alḥamdolillāh, we were able to put the Internet and associated technology to the service of the Promised Messiah[as] and foster a very thorough system for review. The translation team of Additional Wakālat-e-Taṣnīf, based in the USA, reviewed the original translation, compared it with the original words of the Promised Messiah[as] and prepared a review document which showed both the original translation and their proposed changes, along with their reasons for suggesting the change and any relevant reference material. This humble one studied these documents and then had detailed online meetings with Munawar Ahmed Saeed and Abdul-Wahab Mirza. I also followed up as needed with the Arabic and Persian Desks in London, the Research Cell and the Taṣnīf Department in Rabwah, Pakistan and Ishā'at Department in Qadian, India. The final revised document was then presented to Ḥaḍrat Khalīfatul-Masīḥ V[aba].

Ḥuḍūr[aba] took personal interest in this project and readily devoted his precious time to resolve the many questions which arose during the translation and revision process. Since both the translation and revision teams were located remotely, Allah the Almighty granted my humble self the good fortune of sitting in the blessed audience of Ḥaḍrat Khalīfatul-Masīḥ V[aba] to seek guidance and relay his directives throughout the process. He was particularly anxious that the translation be as close to the original as possible. He also took personal interest in the translation of the Persian poems.

We sincerely hope and pray that this presentation will introduce the reader to the writings of the Promised Messiah[as], so that a zest for reading them in the original may be developed (*Āmīn*).

Munir-ud-Din Shams
Additional Wakīlut-Taṣnīf
London
May 2012

INTRODUCTION

By Ḥaḍrat Khalīfatul-Masīḥ V, may Allah be his help

Barāhīn-e-Aḥmadiyya Parts I and II were authored by Ḥaḍrat Mirza Ghulam Ahmad[as] of Qadian and published in 1880. At that time the Indian subcontinent had become a virtual battleground for the major religions of the world. Islam, in particular, found itself on the defensive against the onslaughts of Christians and Hindus, who spared no ploy to defame the Faith and its Founder[sa].

Ḥaḍrat Mirza Ghulam Ahmad[as], pained by these unjust attacks, undertook a series of debates and discourses with Christians and Hindus. He himself describes the pain that he suffered as follows:

مرا مقصود و مطلوب و تمنا خدمت خلق است   ہمیں کارم ہمیں بارم ہمیں رسمم ہمیں راہم

My purpose, yearning, and heartfelt desire is to serve humanity;
This is my job, this is my faith, this is my habit and this is my way of life.

چو شام پرِ غبار و تیرہ حال عالمے بینم　　خدا بروے فرود آرد دعا ہائے سحرگاہم

Finding the world in darkness, I pray to my Lord:
May He grant my prayers of the small hours of the night.
(*see* Part II, Preface, on page 88)

Establishing faith in *Tauḥīd* (Oneness of God)—which he found only in Islam—was his primary concern. He writes:

> What I am trying to demonstrate by writing all this is that *Tauḥīd,* in its purest form, is not to be found among any people on the face of the earth except the followers of the Holy Prophet, may peace and blessings of Allah be upon him. And there is no book upon the earth, other than the Holy Quran, that has firmly committed millions to this holy doctrine and that leads mankind so reverentially towards the One True God. **People of every religion have created artificial gods for themselves, whereas the God of the Muslims is the One, Eternal, and Immutable God, whose attributes are the same today as they were before.** (*see* Part II, Preface, on page 138)

At last, as a conclusive argument against the detractors of Islam, he decided to write *Barāhīn-e-Aḥmadiyya*—a compendium of arguments for the truth of the Holy Quran and Islam. He announced a reward of 10,000 rupees—the sum total of his considerable wealth at the time—for anyone who could counter even a fraction of these arguments or produce similar arguments from their own scriptures—a challenge that remains uncontested to this day.

He also laid down upright rules for religious dialogue and discussion. He says:

> Anyone who wishes to reply to this book must respond in two ways as per the conditions laid down in the Challenge [in Part I]. They must produce arguments from their own scriptures, for comparison with the arguments of the Holy Quran, and must also refute the arguments I have given. If they fail to present comparable evidence from their own scriptures and focus entirely on countering my arguments, it will be taken to mean that they are totally incapable of providing evidence for the divine origin of their Book. (*see* Part II, Preface, on page 104)

Based on the Holy Quran, he declared that all religious founders whose teachings have become widespread must be honoured and accepted as true. He also appealed for due courtesy in all religious discussions.

Barāhīn-e-Aḥmadiyya was started with the intent of providing 300 rational arguments in support of the divine origin of the Holy Quran and the truthfulness of the Holy Prophet[sa]. While still writing *Barāhīn-e-Aḥmadiyya*, Ḥaḍrat Ahmad[as] started receiving an abundance of divine revelations, many of which are recorded in Parts III and IV. He states at the end of Part IV:

> In the beginning, when I wrote this book, the situation was very different from now. Thereafter, the Providence of Allah the Almighty descended upon me with the spiritual light that made me aware, like Moses, of which I was totally unaware before. I was wandering, like Ḥaḍrat

> Ibn-e-Imran, in the dark night of my own ideas when suddenly I heard the voice from the unseen: اِنِّیۡ اَنَا رَبُّکَ **Verily, I am your Lord.**
>
> Thereafter, such secrets were revealed to me as I had not thought or imagined. Therefore, Allah the Almighty is now the Guardian and Manager of this book, both manifestly and intrinsically. I do not know what His will is as to its size. The fact is that the blessings of the divine origin of Islam which have been manifested up to Part IV are sufficient to bring the argument home. I hope that with His grace and munificence, He will continue to grace me with His support from the unseen till the darkness of doubts and suspicions is totally dissipated... (*Barāhīn-e-Aḥmadiyya*, Part IV, *Rūḥānī Khazā'in*, vol. 1, p. 673)

Under divine commandment, he founded the Aḥmadiyya Muslim Jamā'at in 1889 and invited all the righteous to take the *bai'at* (pledge of allegiance). Later, he claimed to be the same Mahdi and Promised Messiah whose advent had been prophesied by the Holy Prophet[sa] for the latter days.

Barāhīn-e-Aḥmadiyya, Part III records a dream which the Promised Messiah[as] saw in his early youth that is specifically related to *Barāhīn-e-Aḥmadiyya.* He relates:

> My humble self saw Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, in a dream in 1864 or 1865 in my early youth, when I was still pursuing my studies. In my dream I had in my hand a religious book which I felt was of my own authorship. Upon seeing the book, the Holy Prophet, may

peace and blessings of Allah be upon him, enquired from me in Arabic: 'How have you named this book?' I submitted: 'I have named it *Quṭbī*.' The interpretation of this name has now come to my mind on the publication of this well-publicized book [*Barāhīn-e-Aḥmadiyya*]—that it is a book, which, in its reasoning and arguments, is firm and unshakeable like the polar star. Presenting the firmness of the contents of this book, I have issued a challenge and announced the award of a prize of 10,000 rupees [for anyone who might be able to refute it].

In short, the Holy Prophet[sa] took that book from me. The moment the blessed hands of the Holy Prophet[sa] touched it, it became an attractive and lovely fruit resembling a guava, but as large as a watermelon. When the Holy Prophet[sa] started cutting it into pieces to distribute it, it yielded so much honey that his blessed hand and forearm began to drip with it.

Then a dead body that was lying outside the door came to life as a miracle of the Holy Prophet[sa] and came and stood behind me. My humble self was standing before the Holy Prophet[sa] as a supplicant stands before a ruler. The Holy Prophet[sa] was occupying his chair in great glory and majesty, and with display of authority, as if he was a great champion.

To summarize, the Holy Prophet[sa] handed over to me a piece of the fruit so that I might give it to the newly-revived person and he bestowed upon me all the remaining pieces. I gave that one piece to the revived person, which he ate immediately. When he finished eating it, I noticed

> that the blessed chair of the Holy Prophet, may peace and blessings of Allah be upon him, had risen much higher and the countenance of the Holy Prophet, may peace and blessings of Allah be upon him, began to shine forth like the rays of the sun, which was an indication of the revival and progress of Islam. While watching this display of light I woke up. وَالْحَمْدُلِلّٰهِ عَلٰى ذٰلِک [Allah be praised for all this.] (*Barāhīn-e-Aḥmadiyya*, Part 3, *Rūḥānī Khazā'in*, vol. 1, p. 274–276 sub-footnote no. 1, see also, *Tadhkirah*, 2nd English edn., p. 5–6)

As the Fifth Successor to the Promised Messiah[as], I appeal to all fair-minded people to study *Barāhīn-e-Aḥmadiyya* with care and attention, and to accept its message if they find it based on truth and honesty. For those who wish to defend their own faith, I request that the rules of fairness and courtesy be maintained in whatever they write to counter his arguments or to present the like from their own scriptures.

I also invite all good Muslims to heed the admonition of the Holy Prophet[sa] that:

فَإِذَا رَأَيْتُمُوهُ فَبَايِعُوهُ وَلَوْحَبْوًا عَلَى الثَّلْجِ فَإِنَّهُ خَلِيفَةُ اللّٰهِ الْمَهْدِيُّ

> When you find the Mahdi, perform *bai'at* at his hand. You must go to him, even if you have to reach him across icebound mountains on your knees. He is the Khalīfah of Allah, [he is] the Mahdi. (*Sunan Ibn-e-Mājah*, Kitābul-Fitan, Bābu Khurūjil-Mahdi, Ḥadīth no. 4074)

I also remind all Aḥmadī Muslims that—being fortunate to have

recognized the Khalīfah of Allah, the Mahdi—they need to study the works of the Promised Messiah[as] and inculcate the habit of reading them among their children. Therein you will find the life-giving spiritual water to sustain and foster your faith. As the Promised Messiah[as] says:

> I tell you truly that those who were revived by the Messiah[as] [Jesus] are dead, but he who will drink of the cup that has been bestowed upon me will never die. If there is anyone else who can also utter the life-giving words that I speak and proclaim such wisdom as I do, then you are at liberty to conclude that I have not come from God Almighty. However, if this wisdom and understanding—which serves as the water of life for those whose hearts are dead—is not procurable from any other source, then you have no excuse for the crime of having rejected the fountain that has been opened from heaven. No one on earth can stop it. (*Izāla-e-Auhām*, *Rūḥānī Khazā'in*, vol. 3, p. 104)

The Jamā'at has already published English translations of over thirty books of the Promised Messiah[as] and further publications continue. The translation of *Barāhīn-e-Aḥmadiyya* constitutes a landmark, because it is widely recognized as his magnum opus, which laid down the themes which are further elaborated in his later works.

The Promised Messiah[as] was informed in a divine revelation that Allah the Almighty will carry his message to the ends of the earth. In his own lifetime, the facilities for this propagation had already started appearing as he says:

> The phrase, 'When the books are spread abroad,' refers to the means for publication like the printing press. As you see, Allah the Almighty has raised a nation which has invented the instruments for printing. How many are the printing presses working in India and other countries. This is God's doing, so that He may assist in my task and may spread my teachings and my books and convey to every nation the wisdom contained in my writings so that they may listen and be guided. (*Ā'īna-e-Kamālāt-e-Islām*, *Rūḥānī Khazā'in*, vol. 5, p. 473, translated from Arabic)

By the grace of God Almighty, the Aḥmadiyya Muslim Community continues to avail itself of the fast-growing facilities for printing and publication. The message of the Promised Messiah[as] is conveyed to more than 200 countries around the globe through the Muslim Television Aḥmadiyya. Our Internet presence (www.alislam.org) is a comprehensive source of knowledge and information about Islam/Aḥmadiyyat. The translation of the original works of the Promised Messiah[as] has accelerated because of the availability of various electronic media which make it possible to speed up work, readily consult different source materials and bring about coordination and cooperation between the devotees of the Promised Messiah[as] serving in different countries.

Mirza Masroor Ahmad
Khalīfatul-Masīḥ V
London
June 11, 2012

Part I

جاء الحق وزهق الباطل ان الباطل كان زهوقا

بفضلِ عظیم حضرتِ ربِّ عالم و عالمیان و رحمتِ عمیم رہنمائے گمگشتگان کتابِ لاجواب موسوم بہ

براہینِ احمدیہ

ملقّب بہ

البراہین الاحمدیّہ علی حقیّت کتاب اللہ القرآن والنبوّۃ المحمدیّہ

جسکو فخر اہلِ اسلام زینتِ پنجاب جناب میرزا غلام احمد صاحب رئیسِ اعظم قادیان ضلع گورداسپور پنجاب دام اقبالہٗ نے

کمال تحقیق اور تدقیق سے تالیف کرکے منکرین اسلام پر حجت اسلام پوری کرنیکے لئے بوعدہ انعام دس ہزار روپیہ شایع کیا

امرتسر پنجاب

سفیر ہند پریس میں در سنہ ۱۸۸۰ء طبع ہوئی

Facsimile of the original Urdu title page for Part I, printed in 1880.

Truth has come and falsehood has vanished away.
Falsehood does indeed vanish away *fast.*

With the infinite grace of Allah, the Guide of the whole world and the entire universe, and by the perfect mercy of Him, Guide to those who are lost, this irrefutable book, named,

BARĀHĪN-E-AḤMADIYYA

viz.

Arguments in Support of the Holy Quran & the Prophethood of the Holy Prophet Muhammad [sa]

Published by Pride of the Muslims, **Mirza Ghulam Ahmad,** Chief of Qadian, Gurdaspur District, Punjab, with thorough research and investigation as a conclusive argument for those who deny the truth of Islam along with a prize of 10,000 rupees.

AMRITSAR, PUNJAB
PRINTED AT THE **SAFĪR-E-HIND** PRESS, 1880 CE

*How wonderful it is that the year of publication [1297 AH] is represented by the phrase **'Yā Ghafūr'** [O Forgiving Lord].*

Subhan-Allah [Holy is Allah]! What a wonderful book it is,

Considering that it points to the path of salvation,

It makes one familiar with the True Faith in a short time.

Translation of the original Urdu title page for Part I.

ANNOUNCEMENT*

A Submission Regarding the Price of the Book, Barāhīn-e-Aḥmadiyya, and Another Important Matter

I would like to submit for the **kind attention** of all honourable and respected buyers of ***Barāhīn-e-Aḥmadiyya***, that this is a fairly sizeable book, comprising more than 100 *juz'*,** and by the time the complete book is printed, its volume is expected to increase further on account of the footnotes that will be added to it from time to time. It is being printed on high quality paper, in beautiful script, satisfying all the requirements of style and elegance. This is why the actual cost of publication has been estimated at twenty-five rupees per volume. Initially, the price was fixed at five rupees so that—as it was then proposed—the book may become

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* Note by Ḥaḍrat Maulana Jalal-ud-Din Shams[ra]: This announcement is included in the first and third edition but not in the second.

** The *juz'*, meaning 'part,' referred to here comprises 16 pages. [Publishers]

generally available to the Muslims and no one may have any difficulty in acquiring it. I had hoped that well-to-do Muslims, who are also generous and resolute, would lend wholehearted support to this immensely important book and the difference would thus be covered. But, somehow, this hope has not yet been realized. Most people have not purchased more than one or two copies, with the exception of His Excellency, Ḥaḍrat Khalifa **Syed Muhammad Hassan Khan Bahādur,** *Dastūr-e-Mu'aẓẓam* [Prime Minister and Member Council of Regency] of the State of Patiala, Punjab, who has bought fifty copies for distribution among students who cannot afford it, and has paid their full price as published in the announcement. He has also been of great help in introducing it to other buyers and has promised to help in other ways as well. (May God recompense him for it and reward him abundantly.) The current situation is that although—according to the announcement published on December 3, 1879—the price has been fixed at ten rupees instead of five, it is still discounted by one and a half times the cost price. Please note that the new rate does not apply to those who had already made payments before the publication of the announcement. Through this announcement, I wish to appeal to all esteemed buyers—whose names I am honoured to record below—and to other affluent and generous people who are engaged in helping the cause of Islam, that they should come forward in support of this worthy cause that has been undertaken to establish the supremacy of Islam and whose benefits will not be limited to their own persons but will reach thousands of servants of God for all times to come.

1. Nawwāb Shah Jahan Begam, GCSI, CI, Ruler of Bhopal
2. Nawwāb Alauddin Ahmad Khan Bahādur, Ruler of Loharu
3. Maulavī Muhammad Charagh Ali Khan, Assistant Deputy to the Prime Minister of the State of Hyderabad Deccan
4. Ghulam Qādir Khan, Minister of the State of Nalagarh, Punjab
5. Nawwāb Mukarramud-Dawlah Bahādur, Hyderabad
6. Nawwāb Nazirud-Dawlah Bahādur, Bhopal
7. Nawwāb Sultanud-Dawlah Bahādur, Bhopal
8. Nawwāb Ali Muhammad Khan Bahādur, Ludhiana, Punjab
9. Nawwāb Ghulam Mahbub Subhani Khan Bahādur, *Ra'īs-e-A'ẓam*, Lahore
10. Sardar Ghulam Muhammad Khan, *Ra'īs*, Wah
11. Mirza Saeed-ud-Din Ahmad Khan Bahādur, Extra Assistant Commissioner, Ferozepur

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The Holy Prophet, may peace and blessings of Allah be upon him, said that there is no action more appropriate for man than that he should expend his energies in helping people to attain the bliss of the hereafter. If all the gentlemen addressed above respond to this appeal, I am sure that this task that requires plenty of funds and, as things stand, involves numerous difficulties, will be accomplished with great ease. I hope and pray that God will not allow this immensely important endeavour to go in vain. In the past, many great objectives of our Faith have been achieved in miraculous

ways; I hope that even today someone from the unseen will come forward with help.

وتوكلنا على الله هو نعم المولى ونعم النصير

We place our trust in Allah. He is an excellent Friend and an excellent Helper.

Announced by the Author,

Mirza Ghulam Ahmad
Chief of Qadian
District Gurdaspur, Punjab

An Apology

The first half of this book should have been published by now, but it has been delayed by up to seven or eight months due to illness and some other unforeseen complications faced by the owner of Safīr-e-Hind Press, Amritsar, Punjab, where the book is being printed. God willing, there will be no such delays in future.

Ghulam Ahmad

AN URGENT APPEAL BY THE AUTHOR

How can I express my gratitude to the Lord of the worlds, who first made it possible for my humble self to write this book by His help, grace and divine support, and then brought it to the attention of Muslim leaders, elders, noblemen and other brothers-in-faith, and invested them with the desire that it should be printed, published and promoted. I must express my gratitude to all those who helped me and whose generosity kept my **religious objectives** and efforts from going in vain. Indeed, I am so obliged to them for their help that I have no words with which to thank them. When I observe how so many of them have done their utmost to help this noble cause and some of them have promised to make even more contributions, it further deepens my feelings of gratitude towards them.

At the end of this statement, I have recorded the worthy names of all the generous and dedicated people who have helped this cause by purchasing copies of the book or contributing towards its publication. I will continue to acknowledge such contributions

until the whole book has been printed, so that, as long as it continues to be a source of benefit for the world, anyone who profits from it and spends a pleasant time reading it may pray for me and all who have helped me.

Here I deem it necessary to make special mention of the fact that, thus far, the greatest contribution towards the promotion of this worthy cause has been made by **Ḥaḍrat Khalifa Syed Muhammad Hassan Khan Bahādur,** ***Dastūr-e-Mu'aẓẓam*** [**Prime Minister and Member Council of Regency**] of the State of Patiala. This gentleman, out of his immense generosity and love for the Faith, has contributed 325 rupees for the purchase of this book—250 rupees of which are from his own pocket and seventy-five rupees have been contributed by his friends through his good offices. In his kind letter, His Excellency, the Prime Minister, a man of noble qualities, has promised to make further contributions until the book is complete and also to introduce it to other likely buyers. Likewise, **Ḥaḍrat Fakhrud-Dawlah, Nawwāb Mirza Muhammad Alauddin Ahmad Khan Bahādur**, Ruler of the State of Loharu, has sent forty rupees, twenty of which are a donation. He has also promised further help and support in the future.

The keen interest shown by **Nawwāb Shah Jahan Begam, Member of the Imperial Order of the Crown of India (CI), Knight Grand Commander in the Most Exalted Order of the Star of India (GCSI), Ruler of Bhopal—may her prosperity endure**—also deserves my profound gratitude. She, in keeping with her noble qualities of kindness and compassion towards humankind, has also pledged to buy copies of the book. I very much hope that this esteemed lady shall give her undivided

attention to this noble cause, which is meant to reveal the truthfulness and majesty of Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, to make the proofs of the divine origin of Islam as clear as the day, and to be a source of immeasurable benefit for mankind.

Here I must also appeal to other [Muslim] noblemen and elders, who are as yet unaware of this book, that if they can assist with its publication, even to a minor extent, they will be of great help in facilitating the process of its publication and making the book generally available—which is my earnest and heartfelt desire.

Worthy elders! Beacons of Islam! You are surely aware that in this age the propagation of the proofs of the divine origin of Islam has acquired a crucial importance, and teaching our children and families the arguments in support of Islam has become such an obligation and obvious necessity that it cannot be overstressed. No one can be ignorant of the extent to which beliefs have been corrupted and distorted in this age and how people have become dishonest and perverse in their thinking. Diverse types of deviant thoughts are gaining ground, evil winds are blowing and fumes of vice and false beliefs have enveloped the world. Everyone who is aware of these tempestuous winds, capable of uprooting the greatest of trees, will realize that this book has not been written without an urgent necessity.

False beliefs and corrupt ideas find expression in different forms at different times. To refute them, God, by His grace, causes books to be written that vigorously counter such criticisms in the light of His Word, reduce the critics to silence, and completely incriminate them by means of irrefutable arguments. It is in this manner that the tree of Islam stands evergreen, fresh and verdant.

Honourable elders of Islam! From your own knowledge and experience, you cannot be unaware of the ills of the present age, the details of which are a painful story indeed. Nor can you be unaware of all the forms of corruption that have taken root in people's hearts or how they are being led astray by evil suggestions, temptations and misguidance. And it is all because people are unaware of the arguments for the divine origin of Islam. The few who are educated have acquired their knowledge from schools or institutions that impart no religious knowledge. Thus the crucial part of their lives, in which they can employ their faculties of thought, reflection and meditation to the best advantage, is lost in pursuit of other arts and sciences, leaving them completely ignorant of religious principles.

If such people are not informed sooner rather than later of the arguments in support of the divine origin of Islam, they either end up as materialistic worldly creatures, caring the least for the Faith, or as atheists and apostates. This is not something hypothetical, for I myself have seen that the scions of noble families have been baptized and have taken to the churches, solely because of their ignorance of the teachings of Islam. Had not God, in His infinite grace, helped Islam, and had He not protected the True Faith through the forceful discourses and writings of Muslim scholars, people would have even forgotten in which country our Holy Prophet, may peace and blessings of Allah be upon him, was born. This is especially so in these tumultuous times when perversity and corruption are rife. If Muslim scholars—who are valiantly and vigorously debating with every disbeliever and atheist—were to give up this service to Islam, all the important traditions of Islam would soon disappear; instead of the traditional salutation

[*Assalāmu 'alaikum wa raḥmatullāhe wa barakātuhū*], one would only hear 'goodbye' and 'good morning.' Thus, to be engaged with zeal and sincerity in the propagation of the divine origin of Islam is an act of mercy towards one's own children and progeny, for no one is immune to the toxic winds that blow during an epidemic.

Some people may harbour doubts about this book and ask, 'Are the books that are already written on religious subjects not sufficient to refute and silence the critics? Why do we need another book?' Let it be clear that this book is unlike any other in its effectiveness. All those books have been written in the context of a particular faith and their arguments are confined to refuting the specific beliefs of that faith. No matter how great or scholarly those books may be, they serve only the people to whom they have been addressed. This book, on the other hand, proves the divine origin of Islam and the superiority of the teachings of Islam over all faiths and establishes the authenticity of the Holy Quran through a comprehensive enquiry. It is obvious that truths that unfold in such a manner can never be revealed through focussed arguments. When debating with the people of a particular faith, one does not need to provide in-depth and solid arguments regarding beliefs that they already hold; instead, one relies primarily on accusatory answers and rarely resorts to logic and reason. By their very nature, such debates do not necessitate philosophical probing, let alone exhaustive reasoning. Only a fraction of rational arguments is employed in such debates. For instance, if we debate someone who already believes in the existence of God and in His revelation and creative power, it would not be necessary to provide him rational arguments for the existence of the Creator, need for revelation, and the creative powers of Almighty

Allah. It would, in fact, be absurd to start a debate about something that is not even contested. However, when one confronts a variety of doctrines, beliefs, doubts and apologies, one cannot afford to leave anything out.

Likewise, arguments written in refutation of a particular faith will not, in general, be applicable to another. For instance, when we quote prophecies from the Holy Bible in support of the truthfulness of the Prophethood of Ḥaḍrat *Khātam-e-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, we may be able to convince the Christians and the Jews, but a Hindu or a Zoroastrian or a philosopher or a Brahmū Samājist would not accept evidence based on a book in which he does not believe. He would respond that since he does not believe in those books, any argument based on them is not acceptable to him. The same will be the answer of the Christians to anything worthwhile that we might present to them from the Vedas.

This is why a book was urgently required to demonstrate, through rational arguments, the authenticity and divine origin of Islam in a manner that convinces all the other faiths. And *alḥamdolillāh* [all praise belongs to God] that this book, which meets all these objectives, has been so prepared.

The second distinction of this book is that it contains a most effective method for refuting the baseless objections of Islam's opponents and completing our argument against them; that is to say, it includes a challenge that offers a reward of 10,000 rupees to opponents, so that they may not be left with any excuses. It places upon them a heavy burden, which they will not be able to shed till doomsday—a burden that will embitter their self-contradictory lives in such a way that only they will know.

In short, this is a very vital and important book. It will be of immense benefit to the seekers after truth, for it makes the divine origin of Islam as evident as the sun and reveals the grandeur and glory of the Holy Scripture, on which depends Islam's honour, supremacy, and truthfulness.

List of gentlemen who, on account of their love for the Faith, helped in the publication of *Barāhīn-e-Aḥmadiyya* or obliged by buying copies of the book:

№	*Names of gentlemen who helped by purchasing copies of the book or through donations*	*Amount*		*Remarks*
1.	Khalifa Syed Muhammad Hassan Khan Bahādur, *Dastūr-e-Mu'aẓẓam* [Prime Minister and Member Council of Regency] of the State of Patiala	Total:	Rs. 325	*Towards the purchase of the book*
		Personal contribution:	Rs. 250	
		Contribution by other friends:	Rs. 325	

Those who contributed through the good offices of the above gentleman:

a.	Maulavī Faḍl Ḥakīm	Rs. 5	*Towards the purchase of the book*
b.	Khuda Bakhsh Khan, Master	Rs. 5	"
c.	Sayyed Muhammad Ali, Office Incharge, cantonment construction	Rs. 5	"
d.	Maulavī Ahmad Hasan s/o Maulavī Ali Ahmad	Rs. 5	"
e.	Ghulam Nabi Khan, Clerk, Niẓāmat Karamgarh	Rs. 5	"
f.	Kāle Khan, *Nāẓim,* Karamgarh	Rs. 5	"
g.	Dr. Sheikh Karimullah, *Nāẓim,* Preventive Health	Rs. 5	"
h.	Sheikh Fakhrud-Din, Civil Judge	Rs. 5	"

i.	Sayyed Inayat Ali Jarnail	Rs. 5	〃
j.	Ballo Khan, Jama'dār Jails	Rs. 5	〃
k.	Mir Sadrud-Din, Record Keeper, Niẓāmat Karamgarh	Rs. 5	〃
l.	Mir Hidayat Hussain of Bassi, Niẓāmat Sirhind	Rs. 5	〃
m.	Sayyed Niaz Ali, Nāẓim Canals	Rs. 5	〃
n.	Sayyed Nisār Ali, Advocate, Comissionerate, Ambala	Rs. 5	〃

2.	Ḥaḍrat Fakhrud-Dawlah Nawwāb Mirza Muhammad Alauddin Ahmad Khan Bahādur, Ruler of the State of Loharu	Rs. 40	*Rs. 20 towards the purchase of the book* *Rs. 20 as donation only*
3.	Maulavī Muhammad Charagh Ali Khan Bahādur, Deputy Secretary, Hyderabad Deccan	Rs. 10	*As donation only for the publication of the book*
4.	Nawwāb Ghulam Mahbub-e-Subḥānī Bahādur, Chieftain, Lahore	Rs. 5	〃
5.	Muhammad Abdullah Bihari, Chieftain, Calcutta	Rs. 5	*Gift*
6.	Nawwāb Mukarramud-Dawlah, Ṣadr-ul-Mahām [Principle Officer] Land Revenue, State of Hyderabad	Rs. 10	〃
7.	Nawwāb Ali Muhammad Khan Bahādur, Chieftain, Jhajjar	Rs. 5	〃
8.	Ghulam Qādir Khan Bahādur, Minister, State of Nalagarh	Rs. 5	〃
9.	Malik Yār Khan, In-charge police station, Batala	Rs. 2	*As donation*
10.	'Aẓīmullāh Khan, JCO (Junior Commissioned Officer), Troop V, 1st Regiment, Mominabad Cantt., Hyderabad	Rs. 5	*Towards the purchase of the book*

11.	Maulavī Abdul Ḥamīd, Magistrate, Jalalabad, District Ferozepur	Rs. 2 & 8 annas	*Gift*
12.	Miāń Jān Muhammad, Qadian	Re. 1	*As donation*
13.	Miāń Ghulam Qādir, Qadian	Rs. 10	*Rs. 5 towards the purchase of the book* *Rs. 5 as donation*
14.	Nawwāb Ahmad Ali Khan, Bhopal	Rs. 5	*Towards the purchase of the book*
15.	Maulavī Ghulam Ali, Deputy Superintendent, Teḥṣīl Muzaffargarh	Rs. 5	*Gift*
16.	Miāń Karim Bakhsh, Assistant Manager, Teḥṣīl Muzaffargarh	Rs. 5	〃
17.	Qāḍī Mahfūẓ Husain, Manager, Teḥṣīl Muzaffargarh	Rs. 5	〃
18.	Miāń Jalalud-Din, Record Keeper, Muzaffargarh	Rs. 5	〃
19.	Sheikh Abdul Karim, Judicial Clerk, Muzaffargarh	Rs. 5	〃
20.	Miāń Akbar of Bhallowal, District Gurdaspur	2 annas	*As donation*

بسم الله الرحمٰن الرحيم

سبحانک ما اقوی برهانک العظمة کلهالک والقدرة کلها لک العالم کلهٔ ضعیف والقوة کلهالک انت الاحد الصمد الذی توحد فی وجوب وجوده و تفرد فی فضله وجوده جلت حکمتک و تجلت حجتک و تمت نعمتک وعمت رحمتک و تنزه ذاتک عن کل منقصة و نقصان و تعالٰی شانک من جمیع ما یشان انت المتوحد المتفرد بجلال ذاته و کمال صفاته المنزه عن شوائب النقص و سماته نحمدک علٰی ما تفضلت علینا بتنزیل کتاب لاریب فیه ولا خطاء ولا نسیان و کشفت به علی نفوسنا الخاطئة المخطئة سبیل الحق و العرفان فانت هدیتنا بالفضل والجود والاحسان وما کنا لنهتدی لولا هداک یا رحمٰن.

ونسئلک ان تصلی علی رسولک النبی الامی الذی نجیتنا به من سُبُل الضلالة والطغیان واخرجتنا به من ظلمات العمی والحرمان الذی ظهر دینه الحق علی کل دین من الادیان و تقدست ملته عن کلّ شرک و بدعة و عدوان و سبقت شریعته فی کل معرفة و حکمة و برهان هو العبد المخلص الذی اصطنعته لمجتک و توحیدک وجعلت احب الیه من نفسه ذکر تقدیسک و تمجیدک ارسلته رحمة للعالمین وحجة علی المنکرین و سراجًا منیرًا للسالکین وداعیًا الی اللّٰه للطالبین و بشیرًا و مبشرًا

للمؤمنين و انسانًا كاملًا للناظرين جاء بكتاب يحيط على القوانين الحكمية ويهدى الى جميع السعادات الدينية اكمل كثيرا من الناس فى القوى النظرية و العملية فجعلهم المتحلين بالاخلاق المرضية الالٰهية والمتخلين عن الادناس البشرية السفلية فاصبحوا بتعليمه المترقين فى العلوم الحقيقية اليقينية والمتلذذين بالمحبة الربانية الاحدية والمستعدّين لحظيرة القُدس والتجلّيات القدّوسية. اللّٰهم فصلّ عليه وعلٰى جميع اخوانه من الرسل و النبيين واٰله الطيبين الطاهرين واصحابه الصالحين الصدّيقين.*

* In the name of Allah, the Gracious, the Merciful. Holy are You. How vigorous is Your argument! All Greatness belongs to You. All Might belongs to You. The whole world is weak; all power belongs to You. You are the One, Independent and Besought of all who is Unique in the essence of Your Being and Unique in Your grace and munificence. Your wisdom is great; Your argument has become evident; Your bounty has been perfected; Your mercy encompasses all. You are far above every defect and shortcoming. Your station is beyond all disgrace and dishonour.

You alone are unique and peerless in respect to the exaltedness of Your Being and perfection of Your Attributes. You are free from every trace of weakness and shortcoming. We praise You for Your favour upon us in sending down a Book in which there is no doubt, no error, no omission. You have revealed with it, for us error-prone ones, the way of truth, knowledge and wisdom. You have guided us by Your grace, generosity and beneficence. Without Your guidance, O Gracious Lord, we would be lost.

We beseech You to send down Your blessings on Your Messenger, the Unlettered Prophet, through whom You saved us from the path of misguidance and transgression and delivered us from the darkness of sightlessness and deprivation. He it is who caused the True Faith to

ہر دم از کاخِ عالم آوازیست   کہ یکش بانی و بنا سازیست

The spectacular panorama of the universe constantly proclaims that:
There is One who laid its foundation and built it up.

نہ کس او را شریک و انبازیست   نے بکارش دخیل و ہمرازیست

He has no associate and no partner,
There is none to interfere in His work, or to share His secrets.

---

prevail over every other faith. His followers are cleansed of every kind of *shirk* [polytheism], innovation and transgression. His shariah excels in every verity, wisdom and proof. He is the devoted servant whom You created for Your love and [for establishing] Your Oneness. You made the remembrance of Your holiness and Your glory dearer to him than his own self. You sent him as the 'Mercy for all the worlds,' a living argument against the disbelievers, a shining lamp for seekers after truth, a beckoner towards Allah for those who are in search of truth, a bearer of glad tidings for believers and a perfect man for everyone to behold. He brought the Book that encompasses all laws based on wisdom and guides towards the realization of all spiritual blessings. He perfected the intellectual and practical faculties of many, adorning them with morals that please God, and cleansed them of the impurities of human nature. Thus, through his teachings, they excelled in all branches of true and certain knowledge, and were enraptured in their love for God, the One, and became eager to behold His Holy Countenance and His Holy Manifestations. O Allah! Send Your blessings upon him and all his brethren—the Messengers and Prophets—and upon his blessed and virtuous progeny, and upon his righteous and truthful Companions. [Publishers]

این جہاں را عمارت اندازیست واز جہاں برتر است و ممتازیست

He is the Maker of this universe,
But He Himself transcends it and is independent of it.

وحدہٗ لا شریک حی و قدیر لم یزل لایزال فرد و بصیر

He is One and has no partner, the Living, the Almighty,
The Eternal, the Everlasting, the Unique, the All-Seeing.

کارسازِ جہان و پاک و قدیم خالق و رازق و کریم و رحیم

The Maker of the universe, the Holy, the Eternal,
The Creator, the Provider, the Gracious, the Merciful.

رہنماء و معلم رہِ دین ہادی و ملہِم علومِ یقین

The Mentor, the Teacher who leads to the path of faith,
The Guide, the Revealer of the true knowledge.

متصف باہمہ صفاتِ کمال برتر از احتیاجِ آل و عیال

The Possessor of all lofty attributes in their perfection,
Far above the need for a spouse and children.

بریکے حال ہست درہمہ حال رہ نیابد بدو فنا و زوال

He is ever Immutable,
And beyond the reach of death and decline.

نیست از حکم او بروں چیزے   نہ ز چیزیست او نہ چوں چیزے

Nothing is out of the reach of His command,
He is not derived from anything, nor He is like anything.

نتواں گفت لامس اشیاست   نے تواں گفتن ایں کہ دور از ماست

We cannot say that He is close to us,
Nor can we say that He is far from us.

ذات او گرچہ ہست بالاتر   نتواں گفت زیر اوست دگر

Though His Being is far above everything,
We cannot say that anything is below Him.

ہرچہ آید بفہم و عقل و قیاس   ذاتِ او برترست زاں وسواس

He transcends everything that can be conceived through reason, intellect or imagination;
His Being is above all kinds of doubts.

ذاتِ بے چون و چند افتادست   واز حدود و قیود آزاد ست

He is Matchless and Unique,
Free from all bounds and limitations.

نہ وجودے بذاتِ او انباز   نہ کسے در صفات او انباز

None is equal to Him,
Either in His person or in His attributes.

ہمہ پیدا ز دست قدرتِ او   کثرت شان گواہ وحدت او

Everything has been created by His Power.
The diversity of His creation bears witness to His Oneness.

گر شریکش بُدی ز خلق دگر   گشتی ایں جملہ خلق زیر و زبر

If He had any partner in His creation,
The entire creation would be in chaos.

ہرچہ از وصف خاکی و خاک ست   ذاتِ بیچون او ازاں پاک ست

The Peerless One is free from all
That is made of dust and is dust.

بند بر پائے ہر وجود نہاد   خود زہر قید و بند ہست آزاد

He has set constraints on all things,
But is Himself free from all bounds.

آدمی بندہ ہست و نفسش بند   در دو صد حرص و آز و سر بکمند

Man is a slave bound in fetters,
Trapped by countless desires and greed.

ہمچنیں بندہ آفتاب و قمر   بند در سیرگاہِ خویش و مقر

So are the sun and the moon constrained
To move in their own orbits.

ماہ را نیست طاقت ایں کار   کہ بتابد بروز چوں احرار

The moon has no power to act freely,
And to shine during the day.

نیز خورشید را نہ یارائے   کہ نہد بر سریر شب پائے

Nor has the sun any power
To step onto the throne of the night.

آب ہم بندہ ہست زیں کہ مدام　　بند در سروے است نے خود کام

Water is a slave too, to have a cooling effect,
It cannot do otherwise on its own.

آتشے تیز نیز بندۂ او　　در چنیں سوزشے فگندۂ او

The blazing fire is also His slave,
He is the One who causes it to burn with such intensity.

گر برآری بہ پیش او فریاد　　گرمیش کم نہ گردد اے استاد

O wise man! No matter how you beg or beseech the fire,
You cannot abate its heat.

پائے اشجار در زمیں بندست　　سخت درپا سلاسل افگندست

The tree trunks are firmly rooted in the soil,
Their feet firmly secured by shackles.

ایں ہمہ بستگان آں یک ذات　　بروجودش دلائل و آیات

All these phenomena point to the One,
And serve as proofs and signs of His existence.

اے خداوند خلق و عالمیان　　خلق و عالم ز قدرتت حیران

O Lord of all creation and all the worlds!
The whole universe is wonderstruck at Your power.

چہ مہیب ست شان و شوکت تو　　چہ عجیب ست کار و صنعت تو

How marvellous is Your Might and Majesty!
How strange are Your works and Your creation!

حمد را باتو نسبت از آغاز   نے دراں کس شریک نے انباز

From the first, all praise belongs to You;
In this, You have no associate and no equal.

تو وحیدی و بے نظیر و قدیم   منزہ ز ہر قسیم و سہیم

You are the One, Matchless and Eternal;
Far above the need for an associate or partner.

کس نظیر تو نیست در دو جہان   بر دو عالم توئی خدائے یگان

You alone are the Lord of both the worlds;
None is like You in the one or the other.

زور تو غالب است برہمہ چیز   ہمہ چیزے بہ جنب تو ناچیز

Your Might rules everything,
Before You, nothing has any worth.

ترست ایمن کند ز ترس و خطر   ہر کہ عارف ترست ترساں تر

Fear of You makes one secure against every fear;
The more one knows You the more one lives in awe of You.

خلق جوید پناہ و سایہ کس   واں پناہِ ہمہ تو ہستی وبس

People seek protection and shelter from others,
But You alone grant protection to one and all.

ہست یادت کلید ہر کارے   خاطرے بے تو خاطر آزارے

Your remembrance is the key to resolving all difficulties.
Without You, everything that occurs in the mind is anguish for the heart.

هر کہ نالد بدر گہت بہ نیاز　　بخت گم کردہ را بیابد باز

Whosoever cries unto You with humility;
Finds again his lost fortune.

لطف تو ترکِ طالبان نکند　　کس بکارِ رہت زیان نکند

Your grace never abandons Your true seekers;
No one ever suffers loss in Your path.

هر کہ باذات تو سرے دارد　　پشت بر روئے دیگرے دارد

Whosoever submits himself before You,
Turns himself away from all others.

زینکہ چون کار بر تو بگذارد　　رو بہ اغیار ازچہ رو آرد

Why indeed should he turn to others,
When he has left his affairs in Your mighty hands!

ذاتِ پاکت بس ست یار یکے　　دل یکے جان یکے نگار یکے

Just as we have only one heart and one soul,
So is Your Holy Being enough for us as the One and Only Friend.

هر کہ پوشیدہ با تو در سازد　　رحمتت آشکار بنوازد

Whosoever establishes a relationship with You unknown to others;
Your mercy is bestowed upon him openly, for all to see.

هر کہ گیرد درت بصدق و حضور   از در و بام او ببارد نور

Whoever sticks to Your threshold with devotion and sincerity;
His household is filled with light.

هر کہ راحت* گرفت کارش شد   صد امیدے بروز گارش شد

Whosoever adheres to Your path, achieves all his objectives,
And a plenitude of hope shines upon all his affairs.

هر کہ راہ تو جُست یافتہ است   تافت آن رو کہ سرنتافتہ است

Whosoever seeks Your path, finds it,
And resplendent becomes the face that does not turn away from You.

وانکہ از ظل قربت تو رمید   بردر هر کہ رفت ذلت دید

But he who runs away from Your shelter,
Finds only disgrace no matter where he turns.

اے خداوندِ من گناہم بخش   سوئے درگاہِ خویش راہم بخش

O my God, forgive my sins,
And show me the path to Your Presence.

روشنی بخش در دل و جانم   پاک کُن از گناہِ پنہانم

Vouchsafe light to my heart and soul,
And cleanse me of my hidden sins.

* As in the original. It seems that the word intended here is **راہت** and the couplet has been translated above accordingly. [Publishers]

دلستانی و دلربائی کن به نگاہے گرہ کشائی کن

Be my Beloved, win my heart and soul,
And with a single look, do away with all my tribulations.

در دو عالم مرا عزیز توئی و آنچہ میخواہم از تو نیز توئی

You alone are dear to me in both the worlds.
All I desire from You is You.

Worthy of infinite praise and adoration is the Mighty Lord who demonstrated His great power by creating all souls and bodies through His command and decree, without any preexisting matter or substance and who manifested the sign of His eternal grace by imparting knowledge to, and perfecting the morals of, all the noble Prophets[as] without the agency of a teacher or mentor.

Holy is Allah! the Gracious and Beneficent, who gave us poor mortals, without any merit of our own, all that we needed. For our physical sustenance, He appointed the sun, the moon, the clouds and the winds. And to satisfy our spiritual needs, He sent down the Torah, the Gospels, the Quran and all other heavenly Books at their appropriate times. Countless thanks be to You, O Allah, for guiding us to the path that leads to You, and for saving us from errors of thought and reason by sending down Your Holy Books.

We invoke blessings on the Chief of Prophets, Ḥaḍrat Muhammad Muṣṭafā[sa] [the Chosen One], on his progeny and on his Companions. Through him God guided an entire world that had lost its way to the right path. He was the teacher and the benefactor who led misguided people back to the right path;

the benevolent and compassionate one who delivered people from *shirk* [polytheism] and the curse of idols; the light and the disseminator of light who illumined the world with the light of *Tauḥīd* [Oneness of God]; the healer and physician who enabled ailing hearts to tread the path of righteousness; the noble miracle-worker who revived the dead with the elixir of life; the merciful and compassionate one who suffered pain and sorrow for his ummah; the valiant and the brave one who rescued us from the jaws of death; the humble and selfless one who bowed his head before his Lord in total submission and completely annihilated his self; the perfect believer in the Oneness of God and the ocean of knowledge who was overawed by nothing except the Majesty of God and saw everything beside Him as worthless; and the miracle of divine power who, despite being unlettered, surpassed all in respect of divine knowledge and brought home to all nations the errors and mistakes from which they suffered.

در دلم جوشد ثنائے سرورے آنکہ در خوبی ندارد ہمسرے

My heart is surging with the desire to praise the master,
Who has no peer in excellence;

آنکہ جانش عاشق یارِ ازل آنکہ روحش واصل آں دلبرے

Whose entire being is devoted to God, the Eternal Friend;
Whose soul has attained union with the Beloved.

آنکہ مجذوب عنایات حقست   ہمچو طفلے پر وریدہ در برے

Who has been drawn towards the Divine with His bounties and grace.
Who has been raised in His lap like a child.

آنکہ در برّ و کرم بحرِ عظیم   آنکہ در لطف اتم یکتا دُرے

Who, in piety and beneficence, is a boundless ocean,
Who, in kindness and compassion, is a matchless pearl;

آنکہ در جود و سخا ابر بہار   آنکہ در فیض و عطا یک خاورے

Who, in his generosity and munificence, is like the spring rain;
Who, in his favours and bounties, is a sun.

آں رحیم و رحم حق را آیتے   آں کریم و جود حق را مظہرے

Who is merciful and a sign of God's mercy;
Who is generous and a manifestation of divine munificence.

آں رخ فرخ کہ یک دیدار او   زشت رو را میکند خوش منظرے

Whose countenance is so delightful,
That a glimpse of it turns an ugly face into one of beauty.

آں دل روشن کہ روشن کردہ است   صد درون تیرہ را چوں اخترے

Whose luminous heart has caused hundreds of souls,
That had been plunged into darkness, to shine like stars.

آں مبارک پے کہ آمد ذات او رحمتے زاں ذات عالم پرورے

It was a blessed hour when his blessed self came as
a mercy,
From the Sustainer of the universe.

احمدِ آخر زماں کز نور او شد دل مردم زخور تاباں ترے

He is ***Ahmad of the latter days,***
Whose light makes the hearts shine brighter than
the sun.

از بنی آدم فزوں تر در جمال وازلالے پاک تر در گوہرے

He is the most beautiful of the progeny of Adam,
And more lustrous than the purest of pearls.

برلبش جاری زحکمت چشمہ در دلش پُر از معارف کوثرے

From his lips flowed a fountain of wisdom;
And in his heart is an ever-flowing spring full of
divine knowledge.

بہر حق داماں ز غیرش برفشاند ثانی او نیست در بحر و برے

There is none like him on land or sea,
Who disassociated himself from all for the sake of God.

آں چراغش دادِ حق کش تا ابد نے خطر نے غم ز بادِ صرصرے

God has given him a lamp,
That is forever safe from tempests.

پہلوان حضرتِ ربِ جلیل بر میاں بستہ ز شوکت خنجرے

He is the champion of the Mighty Lord God,
Wearing the dagger at his side in all his glory.

تیرِ او تیزی بہر میدان نمود   تیغِ او ہرجا نمودہ جوہرے

His arrows showed their speed in every battle;
His sword proved its worth in every field.

کرد ثابت بر جہاں عجز بتاں   وانمودہ زور آں یک قادرے

He proved to the world the helplessness of the idols;
He revealed the might of the All-Powerful One;

تا نماند بے خبر از زور حق   بت ستاؤ بت پرست و بت گرے

So that no one who adores, worships or carves idols,
May remain unaware of the Almighty's power.

عاشق صدق و سداد و راستی   دشمنِ کذب و فساد و ہر شرے

Truthfulness, rectitude, and uprightness he adores;
Falsehood, corruption and all kind of mischief
he abhors.

خواجہ و مر عاجزاں را بندہ   بادشاہ و بے کساں را چاکرے

He is the master, yet a servant of the weak
and humble;
He is the king, yet he attends upon the helpless.

آں ترحمہا کہ خلق ازوے بدید   کس ندیدہ در جہاں از مادرے

The compassion that mankind received from him,
None has ever received even from a mother.

از شرابِ شوق جاناں بیخودی   در سرش برخاک بنہادہ سرے

Intoxicated by the wine of the Beloved's love,
He laid down his head at His doorstep.

روشنی از وے بہر قومے رسید   نورِ او زخشید بر ہر کشورے

His radiance reached every people;
His light shone upon every nation.

آیت رحمٰن برائے ہر بصیر   حجت حق بہرِ ہر دیدہ ورے

He is a sign of the Gracious God for all who have the insight,
And for every man of understanding, a divine testimony.

ناتوانان را برحمت دستگیر   خستہ جاناں را بہ شفقت غمخورے

With kindness he aids the weak and helpless;
With compassion he shares the grief of the forlorn.

حسن رویش بہ زماہ و آفتاب   خاک کویش بہ زمشک و عنبرے

The beauty of his countenance surpasses the sun and the moon;
The dust of his abode is more fragrant than musk and ambergris.

آفتاب و مہ چہ میماند بدو   در دلش از نور حق صد نیرے

How indeed can the sun and the moon be like him,
Whose heart shines with divine light like hundreds of suns.

یک نظر بہتر زعمر جاودان   گرفتد کس را برآن خوش پیکرے

A single look at his unmatched beauty,
Is better than a life of eternity.

منکه از حسنش همی دارم خبر   جان فشانم گر دهد دل دیگرے

Being cognizant of his charm, I readily give him my life,
While others only offer him their hearts.

یاد آن صورت مرا از خود برد   هر زمان مستم کند از ساغرے

The thought of his countenance sends me into transports of ecstasy;
A drink from his goblet keeps me forever intoxicated.

می پریدم سوئے کوئے او مدام   من اگر میداشتم بال و پرے

If only I had wings and pinions,
I would keep flying towards his court.

لاله و ریحان چه کار آید مرا   من سرے دارم بآں روے وسرے

Of what use are tulips and sweet basil to me,
For I am in love with that countenance and that being.

خوبئ او دامن دل می کشد   موکشانم می برد زور آورے

His beauty pulls at the strings of my heart,
And attracts me like a powerful magnet.

دیده ام کوهست نور دیده ها   در اثر مهرش چو مهر انورے

I have seen that he is the light of the eyes,
And his love is as warming as the rays of the sun.

تافت آں روئے کزاں رو سر نتافت   یافت آں درماں کہ بگزید آں درے

Resplendent is the face that does not turn away from him;
Successful is he who holds on to his door.

ہر کہ بے او زد قدم در بحرِ دین   کرد در اول قدم گم معبرے

Whoever sets sail on the ocean of faith without him,
Is destined to miss his port at the very outset.

امی و در علم و حکمت بے نظیر   زیں چہ باشد حجتی روشن ترے

He is unlettered, yet peerless in knowledge and wisdom;
Can there be any greater and more truthful testimony?

آں شراب معرفت دادش خدا   کز شعاعش خیرہ شد ہر اخترے

God granted him the elixir of such knowledge,
That every star paled before its dazzling light.

شد عیاں از وے علی الوجہ الاتم   جوہر انسان کہ بود آں مضمرے

The true potential of man, that had long remained hidden,
Was finally manifested through him.

ختم شد بر نفس پاکش ہر کمال   لا جرم شد ختم ہر پیغمبرے

Every excellence found its culmination in his holy person;
No wonder the reign of all Prophets ended with him.

آفتاب ہر زمین و ہر زمان   رہبر ہر اسود و ہر احمرے

He is the sun of every land and of every age;
A guide for all—dark or fair.

مجمع البحرین علم و معرفت   جامع الاسمین ابرو خاورے

He is a perfect personification of knowledge and cognition,
And also combining in his person the attributes of the cloud and the sun.

چشم من بسیار گردید و ندید   چشمہ چون دین او صافے ترے

My eyes searched all around but found not,
A fountain purer than that of his Faith.

سالکاں را نیست غیر ازوے امام   رہرواں را نیست جزوے رہبرے

For seekers, there is no leader besides him;
For those who are in search of truth, there is no guide but he.

جائے او جائے کہ طیر قدس را   سوزد از انوار آں بال و پرے

His is the exalted station, where the intensity of its light,
Would scorch even the wings of Gabriel.

آں خداوندش بداد آں شرع و دین   کان نگردد تا ابد متغیرے

Permanent and unalterable is the Law,
And the Faith that God has granted him.

تافت اول بر دیار تازیان تازیانش را شود درمان گرے

It first shone upon the land of Arabia, and put an end to all its evils and idolatry,
To bring about the spiritual reform of its inhabitants;

بعدزاں آن نور دین و شرع پاک شد محیط عالمے چوں چنبرے

Then the light of Faith and the Holy Law,
Covered the world like the limitless expanse of the sky.

خلق را بخشید از حق کام جان وارہانیدہ ز کام اژدرے

He granted people, from the Lord God, the purpose of their lives,
And rescued them from the jaws of the dragon.

یک طرف حیران از و شاہان وقت یک طرف مبہوت ہر دانشورے

On one side, great kings were wonderstruck by him,
On the other, scholars and sages were left dumbfounded.

نے بعلمش کس رسید و نے بزور در شکستہ کبر ہر متکبرے

No one could reach the depth of his knowledge and power;
He shattered the pride of all the arrogant.

اوچہ میدارد بمدح کس نیاز مدح او خود فخر ہر مدحت گرے

He does not need any man's praise;
Indeed, praising him is itself an honour.

ہست او در روضۂ قدس و جلال واز خیال مادحان بالاترے

He resides in the gardens of holiness and majesty,
Far above the comprehension of those who eulogize him.

اے خدا بروے سلام مارسان ہم برا خوانش زہر پیغمبرے

O Lord! Convey to him our humble salutations,
And to all Prophets—his brethren.

ہر رسولے آفتاب صدق بود ہر رسولے بود مہر انورے

Every Prophet was the light of truthfulness;
Every Prophet was a luminous sun.

ہر رسولے بود ظلے دین پناہ ہر رسولے بود باغے مثمرے

Every Prophet was like a divine shelter for the faith,
Every Prophet was a fruit-bearing orchard.

گر بدنیا نامدے ایں خیل پاک کار دین ماندے سراسر ابترے

Without the holy community of these Prophets,
All objectives of faith would have remained unfulfilled.

ہر کہ شکر بعث شان نارد بجا ہست او آلائے حق را کافرے

Whoever is not grateful for their coming,
Rejects the bounties of the Almighty.

آں ہمہ از یک صدف صد گوہر اند متحد در ذات و اصل و گوہرے

They are a hundred pearls from the same shell;
Equal in their person, essence and brilliance.

امتے ہرگز نبودہ در جہان   کاندران نامد بوقتے منذرے

Never have there been a people,
To whom a Warner did not come at the proper time.

اول آدم آخرِ شان احمدست   اے خنک آنکس کہ بیند آخرے

Adam was the first and Ahmad the last;
Blessed is he who recognizes the latter.

انبیا روشن گہر ہستند لیک   ہست احمد زان ہمہ روشن ترے

All Prophets are luminous gems,
But Ahmad is the brightest of all.

آن ہمہ کان معارف بودہ اند   ہر یکے از راہ مولیٰ مخبرے

Every Prophet was a treasure-house of knowledge;
Every one of them a guide towards the Lord.

ہر کہ را علمے ز توحید حق ست   ہست اصل علمش از پیغمبرے

Whoever has any knowledge of Tauḥīd [Oneness of God],
Owes this knowledge to one Prophet or another.

آن رسیدش از رہ تعلیم ہا   گو شود اکنوں زنخوت منکرے

He has surely learnt it from their teachings,
Even if he arrogantly refuses to admit it.

ہست قومے کج رو و ناپاک رائے   آنکہ زین پاکان ہمی پیچد سرے

Those who have turned their backs on these holy ones,
Are a lost and unholy people.

دیدۂ شان روئے حق ہرگز ندید   بس سیہ کردند روئے دفترے

Even though their eyes have not seen the face of the Truth,
They write volumes upon volumes arguing about it.

شور بختے ہائے بختِ شان بہ بین   ناز برچشم و گریزاں از خورے

How unfortunate they are, taking pride in their eyes,
And turning their backs on the sun.

چشم گر بودے غنی از آفتاب   کس نبودے تیز بین چوں شپرے

If eyes did not need the sun,
The bat would surely be the most sharp-eyed creature.

ہر کہ کورست و براہش صد مغاک   وائے بروے گر ندارد رہبرے

He who is blind and there are pitfalls in his way,
Woe on him if he does not take a guide.

قوم دیگر را چنیں رائے رکیک   در نشستہ از جہالت در سرے

There are another people who, due to their ignorance,
Are similarly beset by untenable beliefs.

کان خدا ملکے دگر اندر جہان   از دیارِ شان ندیدہ خوشترے

[They believe that] in the whole world
God has not created a land better than theirs;

ہمدگر روئے چو روئے خوب شان   نامدش مرغوب طبع و خاطرے

Moreover, they believe that no face pleases Him,
Other than their beautiful face.

لاجرم از ابتدائش تا ابد ماند و خواہد ماند آنجا بسترے

That God has always been, and shall always remain,
Confined to their land;

ملک دیگر گرچہ میرد در ضلال ے نگردد زوگہے مستفسرے

That He is not in the least bothered,
If other people perish due to ignorance;

داد مَر یک ذرہ قومے را کتاب ترک کردہ صد ہزاران معشرے

That He gave His Book to a small nation,
And left countless others without guidance;

چون بروز ابتدا تقسیم کرد درمیانِ خلق از خیر وشرے
راستی در حصہ او شان فتاد دیگراں را کذب شد آبشخورے

That when He distributed good and evil among His creation,
To them alone did He grant truth; and falsehood to all others.

قول شان این ست کاندر غیر شان آمدہ صد کاذب و حیلت گرے

They say that among other nations,
There have only come hundreds of liars and pretenders;

لیک نامد نزد شاں یک نیزہم آنکہ بودے از خدا دین گُسترے

That not one [Prophet] came,
To convey God's message to them;

آنکہ ایشاں را نمودے راہ حق　　درکشودے کذب ہر کذب آورے

Or to show them the path to God,
Or to reveal the falsehood of every liar;

تاشدے دادار را حجت تمام　　برسر ہر مسلم و متنصرے

So that God's argument would be complete,
Against every Muslim and Christian.

الغرض نزدیک شان دادارِ پاک　　ہست ظالم تر ز ہر ظالم ترے

In short, they consider the Glorious God,
To be the most unjust of the unjust;

کو گزارد عالمے را در ضلال　　مبتلا در پنجہ ہر ماکرے

For He leaves whole nations steeped in misguidance,
At the mercy of every scheming imposter.

خود ہمی دارد بیک قومے مدام　　ہمچو شیدائے کسے میل و سرے

[They believe that] like a lover of this world,
He loves only one religion and cares not for any other.

اینچنیں پر حمق رائے ایں قوم را　　حمق دیگر این کہ بروے فاخرے

Not only do they hold such absurd beliefs,
They are also naive enough to be proud of them.

عاقبت این رائے زشت و بدخیال　　کرد ایشاں را عجب کور و کرے

The result of such evil doctrine and evil thinking
is that,
They have become strangely blind and dumb.

چشم پوشیدند از صد چشمۂ سرنگون گشتند بریک آخورے

They have closed their eyes to a hundred fresh springs,
And have fallen for a trough of dirty water.

سخت ور زیدند کیں باانبیا الامان از کینِ ہر متکبرے

They have gone to the extremes in their animosity towards the Prophets;
God save all from the enmity of such arrogant people!

آنچہ کین شان بپا کان ثابت ست از شیاطین کس ندارد باورے

One would not expect from the devil himself,
The enmity that these people harbour for the holy ones.

خربود اندر حماقت بے نظیر لیکن ایشان را بہر موصد خرے

The donkey has no match in foolishness,
But they far exceed the donkey in folly.

نے سرِ تحقیق دارند و ثبوت نے زنند از صدق پا بر معبرے

They do not care for enquiry or evidence,
Nor do they seek the truth with sincerity.

نے دوائے را شناسند از اثر نے درختے را شناسند از برے

They do not recognize a remedy from its effect,
Nor a tree from its fruit.

نے زکس پُرسند از روئے نیاز نے بصرفِ فکرِ خود متفکرے

They neither ask others about the truth with humility,
Nor use their own judgment to find it.

نے بدل پروائے این تفتیش ہا   کزہمہ دین ہاکدا مین بہترے

They care not to investigate,
Which faith is better than the rest.

بریکے مائل عدو صدہزار   فارغ از فرق اقل و اکثرے

They are partial to one (faith) and opposed to all others,
Unmindful of the difference between few and many.

نے بدل خوف خدائے کردگار   نے بخاطر بیم روزِ محشرے

They do not fear the Omnipotent God,
Nor dread the Day of Judgment.

تیرہ جانان دیدہ ہا را دوختہ   سوختہ در کین وری چوں اژ درے

These black-hearted people have sealed their eyes,
And are burning in their fury like a python.

دیدہ و دانستہ از حق قاصر اند   دل نہادہ در جہان غادرے

They have intentionally turned their backs on the truth,
And fallen in love with this treacherous world.

از برائے حق تراشیدہ زجہل   دائما درخانہ خود منبرے

In their ignorance they have declared their own house,
To be the pulpits for their senseless sermons.

آن خدائے شان عجب باشد خدا   کو تغافل داشت از ہر کشورے

Strange indeed is their god,
Who has deliberately neglected every other country;

بہر الہام آمدش دایم پسند   یک زبان یک خطہ کوتہ ترے

Who has chosen a single tongue and a small land,
To send down his revelation.

اینچنیں رائے کجا باشد درست   کے خرد گردد بسوئیش رہبرے

How can such beliefs be considered right?
How can reason lead to such conclusions?

کے گمان بد کند برنیکوان   آنکہ باشد نیک و نیکو محضرے

How can one, who is himself good and keeps good company;
Harbour such malice against the righteous?

ماہ راگفتن کہ چیزے نیست این   ہست دشنامے نہ زین افزون ترے

For the moon there can be no greater abuse,
Than that it should be called good for nothing.

کور گر گوئد کجا ہست آفتاب   میشود در کوری اش رسوا ترے

If a blind man were to say, 'There is no sun,'
He would only be asking for more ridicule.

در خور تابان مکن شک و گمان   تا ملامت رانہ گردی در خورے

So doubt not the blazing sun,
If you do not wish to be derided.

گر خدا خواہی چرا کج میروی   چوں نمی ترسی ز قہر قاہرے

If you seek God, do not transgress;
Do you not fear the wrath of the Subduer?

چوں نمی ترسی ز روزِ باز پرس   چون نہ ترسی از حضورِ داورے

Why do you not dread the Day of Judgment?
Why do you not fear God who is Just?

افترائے شاں چساں گشتت یقین   یا خدائت وانمودہ دفترے

How could you ever believe in their lies,
Or has God given you a book wherein it is all written?

نور شان یک عالمے را درگرفت   تو ہنوز اے کور در شور و شرے

The light (of the Prophets) has enveloped the entire world,
And yet you, who are blind, deny it with such vehemence.

لعل تابان را اگر گوئی کثیف   زین چہ کاہد قدر روشن جوہرے

If you call a brilliant ruby worthless,
The lustrous stone will not be any the less precious for it.

طعنہ برپا کان نہ برپا کان بود   خود کنی ثابت کہ ہستی فاجرے

Reviling the virtuous affects them not in the least,
It only reveals your own wickedness.

بغض بامردانِ حق نامردیست   آن بشر باشد کہ باشد بے شرے

Harbouring malice against men of God is an act of cowardice,
A gentleman is he who has no mischief in him.

وانکہ درکین وکراہت سوخت ست نفس دون راہست صید لاغرے

He who burns in the fire of malice and hatred,
Is a helpless prey to his baser self.

صد مراتب بہ زچشم اہل کین چشم نابینا و کور و اعورے

The eyes of a blind or one-eyed person,
Are much better than the eyes of the malicious.

برسر کین و تعصب خاک باد ہم بفرقِ کین وران خاکسترے

Woe be on malice and prejudice,
Curse be on the malicious and the malevolent.

جز بہ پابندی حق بند دگر ورنہ گیرد با خدائے اکبرے

One cannot reach God the Great,
Except by sticking to the path of truth.

ماہمہ پیغمبران را چاکریم ہمچو خاکے اوفتادہ بر درے

We are humble servants of all the Prophets,
Like dust we lie at their threshold.

ہر رسولے کو طریق حق نمود جانِ ما قربان بر آن حق پرورے

May our lives be sacrificed for every Prophet,
Who showed us the way to the True God.

اے خداوندم بہ خیل انبیا کش فرستادے بفضل اوفرے

O my Lord, by virtue of the host of Prophets,
Whom You sent with Your abundant grace,

معرفت هم ده چوں بخشیدی دلم   مے بدہ زاں ساں کہ دادی ساغرے

Grant me wisdom, as You have granted me a yearning heart;
Grant me wine, as You have granted me the goblet.

اے خداوندم بنام مصطفیٰ   کش شدے در ہر مقامے ناصرے

O my Lord God, for the sake of Muṣṭafā [the Chosen One]
Whom You supported at every step,

دست من گیر از رہ لطف و کرم   در مہم باش یارو یاورے

Hold my hand with Your grace and compassion,
And be my friend and helper in all my affairs.

تکیہ بر زورِ تو دارم گرچہ من   ہمچو خاکم بلکہ زاں ہم کمترے

I put all my trust in Your power,
Even though I am like dust, or humbler still.

I would now like to make it clear to all seekers after truth that this book, entitled ***al-Barāhīnul-Aḥmadiyya 'alā Ḥaqqiyyate Kitābillāhil-Qur'ān wan-Nubuwwatil-Muḥammadiyyah,*** has been written so that everyone is made cognizant of the arguments for the truth of Islam and the divine origin of the Holy Quran, and of the grounds for the truthfulness and Prophethood of Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him.

This book is also intended to confound and silence, on the basis

of rational arguments, all those who deny the unassailable Faith of Islam, the Holy Book [Holy Quran] and the Exalted Prophet, so that in future no one may have the temerity to attack Islam.

This book consists of a challenge, a preface, [the main text in] four chapters, and an epilogue. May God make it a source of blessings for seekers after truth and guide its readers to His true religion. *Āmīn*.

The Challenge

I hereby offer a reward of 10,000 rupees to all those who can prove that their scriptures are equal to the Holy Quran in respect of all the arguments and incontrovertible proofs, which I have adduced from the Holy Book; or, in case their scriptures fail to provide such arguments, make an admission of this failure in their books and try, at least, to refute all of my arguments one by one.

I, the author of *Barāhīn-e-Aḥmadiyya,* publish this announcement on my own behalf, offering a reward of 10,000 rupees.* It is addressed as a challenge and as the *completion of proof* against all the elders of various religions and creeds who do not believe in the truth of the Holy Quran and the Prophethood of Ḥaḍrat Muhammad Muṣṭafā [the Chosen One], may peace and blessings of Allah be upon him.

I hereby make a legal and binding declaration and a pledge warranted by the shariah, inviting anyone from among the disbelievers to prove, on the basis of arguments derived from his own Revealed Book, that it is equal in status to the Holy

* Ten thousand rupees was the total value of the property of the author in 1879. [Publishers]

Quran in respect of all the arguments that we have produced* from our Holy Book in support of its own truth and the truth of the Prophethood of Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him; or, if he cannot advance arguments equal in number to our arguments, he can produce from his own scripture at least half of them, or one-third of them, or one-fourth of them, or one-fifth of them. Or, if he is totally incapable of doing any of this, he can at least refute my arguments one by one. In either case, I, the publisher of this announcement, shall, without resorting

* Note by Ḥaḍrat Maulana Jalal-ud-Din Shams[ra]: The Urdu word تحریر corresponding to this word was written by the Promised Messiah, may peace be on him, in his own handwriting after the first edition had been printed.

to any kind of excuse, give to the one who duly responds to this challenge the possession and the right to make use of my property worth ten thousand rupees, provided that three judges, acceptable to both parties, unanimously give the verdict that the conditions [laid down for the contest] have been duly met. Let it be clear, however, that if he is unable to advance rational arguments from his own scripture, or if he, in accordance with the conditions laid down in the announcement, fails to put forward even one fifth of the arguments, he will have to make a written submission, in clear and unequivocal terms, that the inadequacy and irrationality of his scripture has rendered him incapable of fulfilling this clause. If, however,

he does advance the required number of arguments, he should keep in mind that the permission to advance up to one fifth of the arguments does not mean that he can advance one-half or one-third or one-fourth or one-fifth of the total number of arguments. This condition rather applies to each category of arguments—he will have to advance one-half or one-third or one-fourth or one-fifth of the arguments from each category.

Some people might not understand what I mean by the 'category of arguments,' so let me explain that the arguments given by the Holy Quran as proof of its own divine origin and the truth of the Prophethood of Muhammad, may peace and blessings of Allah be upon him, are of two types.

First, there are arguments that are based on the internal evidence of the truth of the Holy Scripture [Quran] and of the Holy Prophet, i.e. arguments based on the inherent excellences of this Sacred Book and those based on the holy character, excellent morals and perfect qualities of the Holy Prophet himself. Secondly, there are arguments that are based on the external and incontrovertible evidence of the truth of the Noble Quran and of the Holy Prophet, i.e. arguments based on objective facts and established, recurrent events.

Each type of [the above mentioned] arguments is further divided into two categories—the simple argument and the composite argument. The simple argument is the argument that is in itself

sufficient for establishing the divine origin of the Noble Quran and the truthfulness of the Holy Prophet[sa], and does not need anything else to support it. The composite argument is the argument whose validity requires a set of mutually dependent arguments, which, when considered as a whole—i.e. when all its components are taken into account collectively—is found to be so perfect that it necessarily establishes the truth of the Holy Quran and of the Holy Prophet; but when each component is considered individually, it may lack the required degree of cogency. And the reason for this discrepancy is that the value of the whole always differs from the sum of its components. For instance, ten people can collectively lift a weight, but if

the same number tries to lift it one by one, they will find it impossible. All the individual arguments, which belong to either of these two types of arguments, will be referred to as 'categories of arguments' in this book. And it is in this context that, in the beginning of this announcement, I outlined the condition that anyone who intends to take up the challenge should, from each category of arguments, advance [from his own scripture] half of the arguments of the Holy Quran or one-third of them, or one-fourth of them, or one-fifth of them. This is in case he is unable to produce all the arguments that fall under one category.

Furthermore, it should also be clear that if anyone wishes to cite an example

of the composite argument—which I have just defined—from his scripture, then, if the constituent parts of an argument form an argument in their own right, it will be binding on him to produce at least one instance of all these sub-arguments from his own scripture.

As an illustration of the above condition, I cite one of the many authentic composite arguments in support of the truth of the Holy Quran. It is as follows: The fundamental teachings of the Holy Quran are based on rational arguments. That is to say, the Holy Quran proves with logical arguments every fundamental principle of faith on which salvation depends and establishes its truth by strong and powerful philosophical arguments. For instance,

it proves the existence of the Creator, establishes His Unity, advances irrefutable arguments to show why divine revelation is necessary, and never fails to prove a truth or refute a falsehood. And this constitutes a very powerful argument to prove that the Holy Quran is from Allah, and also to categorically establish its truth and its supremacy. For, it is impossible, without divine help and divine revelation, to purge all corrupt beliefs of every form and type of error through manifest and clear arguments, and to eradicate by means of irrefutable arguments all sorts of misgivings and doubts, which have crept into people's hearts, and to record in one's book a collection of such proven, true and established principles as have

not been mentioned in any other scripture, nor truly discovered by any sage or philosopher on the basis of his reflection, meditation, reason, speculation, thought or understanding. What is more, no one has ever brought forward the slightest evidence that the Holy Prophet, may peace and blessings of Allah be upon him, ever, even for a day, attended any school or learnt rational or traditional sciences, or ever associated with philosophers or logicians, as a result of which he was able to advance philosophical arguments for each and every established principle and demonstrate the truthfulness of all the beliefs on which man's salvation depends, with such clarity that nothing like it is to be found in the annals of history. This is such

a magnificent achievement as could not be accomplished by anyone without divine support and revelation. Thus, reason is compelled to rule that the Noble Quran is from God, who has no associate and whose knowledge cannot be equalled by anyone. I have given this argument as a specimen of the composite arguments whose components are arguments in their own right. Hence, all the components of this argument are such that each of them is based on axiomatic truths. Since this argument, too, belongs to one of the categories of arguments, therefore, just as the disputant is bound to produce all the other categories of arguments, so must he also produce arguments of this category. In doing so, however, it is necessary to produce all the

sub-arguments on which this argument is based, and whose totality constitutes it, such as the argument for establishing the existence of the Creator, the argument for establishing His Unity, the argument or establishing His creative power, etc., all of which are components of this argument.*

The existence of a whole is not possible without the existence of its component parts, nor is the realization of any value possible without considering the value of its constituents. Thus it is also mandatory on the disputant to advance all these sub-arguments, though he has the option that**

* Note by Ḥaḍrat Maulana Jalal-ud-Din Shams[ra]: The Urdu words اس دلیل that are translated here as 'this argument,' were written by the Promised Messiah, may peace be on him, in his own handwriting in his copy of the book.

** Note by Ḥaḍrat Maulana Jalal-ud-Din Shams[ra]: The Urdu word بھی that is translated here as 'also,' was written by the Promised Messiah, may peace be on him, in his own handwriting.

where we have, for instance, given five sub-arguments to prove a principle, he may—to prove or disprove a claim, as his view may be—give only one sub-argument by deducing it from his scripture in conformity with the conditions and limits I have laid down in this announcement.

Announced by the humble one,

Mirza Ghulam Ahmad
Qadian, District Gurdaspur, Punjab

THE

BARÁHÍN-I-AHMADÍYAH,

ENTITLED

AL-BARÁHÍN-UL-AHMADÍYAH ALA-HAQQÍYÁT KITÁB-ULLAH-UL-QURÁN WAL NABUWAT-UL-MAHAMADIAH.

(DISCOURSES ON THE DIVINE ORIGIN OF THE HOLY QURAN, AND APOSTLESHIP OF MAHAMAD, THE PROPHET OF ISLAM,)

BY

MIRZÁ GULÁM AHMAD SÁHÍB, CHIEF OF QÁDÍÁN,

GURDASPORE DISTRICT, PUNJAB.

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V. P. L.

This Book which is compiled after a most careful and elaborate investigation for the benefit and conviction of those dissenters, who deny the veracity of Islamism, is published with an offer of Rs. 10,000/- for its refutation, subject to the conditions contained in the preface.

Author.

Facsimile of back page of the First Edition for Part I, printed in 1880.

Part II

جاء الحق وزهق الباطل ان الباطل کان زهوقا

بفضلِ عظیم حضرت هادی عالم و عالمیان و رحمتِ عمیم رهنمائے گمگشتگان کتابِ لاجواب موسوم به

براهینِ احمدیّه

ملقّب به

البراهین الاحمدیّه علی حقیّت کتاب الله القرآن والنبوّة المحمدیّه

جسکو فخرِ اہلِ اسلام پنجاب جناب مولوی غلام احمد صاحب رئیسِ اعظم قادیان ضلع گورداسپور پنجاب دام اقبالہٗ نے
کمال تحقیق اور تدقیق سے تالیف کرکے منکرین اسلام پر حجت اسلام پوری کرنیکے لئے بعوض انعام دس ہزار روپیہ شائع کیا

امرتسر پنجاب

سفیر هند پریس میں ۱۸۸۰ء طبع هوئی

Facsimile of the original Urdu title page for Part II, printed in 1880.

Truth has come and falsehood has vanished away.
Falsehood does indeed vanish away *fast*.

With the infinite grace of Allah, the Guide of the whole world and the entire universe, and by the perfect mercy of Him, Guide to those who are lost, this irrefutable book, named,

BARĀHĪN-E-AḤMADIYYA

viz.

Arguments in Support of the Holy Quran & the Prophethood of the Holy Prophet Muhammad[sa]

Published by Pride of the Muslims, **Mirza Ghulam Ahmad,** Chief of Qadian, Gurdaspur District, Punjab, with thorough research and investigation as a conclusive argument for those who deny the truth of Islam along with a prize of 10,000 rupees.

AMRITSAR, PUNJAB
PRINTED AT THE **SAFĪR-E-HIND** PRESS, 1880 CE

Subhan-Allah [Holy is Allah]! What a wonderful book it is,
It makes one familiar with the True Faith in a short time.

How wonderful it is that the year of publication [1297 AH] is represented by the phrase ***'Yā Ghafūr'*** *[O Forgiving Lord].*
Considering that it points to the path of salvation,

Translation of the original Urdu title page for Part II.

سَاُورِيۡكُمۡ اٰيٰتِيۡ فَلَا تَسۡتَعۡجِلُوۡنِ*

(*Sūrah al-Anbiyā'*, Part 17)

HASTY RESPONSE OF THE DETRACTORS OF BARĀHĪN-E-AḤMADIYYA**

Many Christian missionaries and Hindu gentlemen have claimed, somewhat rashly, that they will write rebuttals to this book. The derogatory language they have used in their announcements—which have been published in the newspapers *Safīr-e-Hind* and *Nūr Afshāń,* and the magazine *Viddya Prakāshak*—is more in keeping with the style and manner of the uncivilized, and serves only to betray the depravity and corruption of their own nature. They seem to labour under the illusion that their threats and indecent remarks will cause me fright. They are unaware that I know them too well and the mendacity and sordidness of their thinking

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* I will *certainly* show you My Signs but ask Me not to hasten. *Sūrah al-Anbiyā',* 21:38 [Publishers]

** Note by Ḥaḍrat Maulana Jalal-ud-Din Shams[ra]: This Announcement is included in the first and third editions, but not in the second.

is no secret to me. Hence, I do not fear them and they cannot intimidate me at all.

کرمک پروانہ راچوں موت می آید فراز　　می فتد بر شمع سوزاں ازرہِ شوخی و ناز

The lowly moth, when its death is near,
Attacks the burning flame with great pride and temerity.

I only ask them to show restraint until some parts of the book are published. Thereafter, they need not hold back and are at full liberty to criticize as much as they please. There is a common proverb, 'The truth has nothing to fear,' and in this instance, truth is surely on my side. No [Christian] missionary or [Hindu] pundit can succeed against me, nor can they harm me with their nonsensical and vacuous boasts. Rather, their arrogant posturing only exposes their dishonesty and ill-intent. Hitherto, they have not even perused the contents of this book and are ignorant of its arguments, nor do they comprehend the standard of research on which it is based. And yet they are audacious enough to claim that they will counter the proofs and arguments contained therein. So much for their honesty and integrity. Gentlemen! How can you claim to be able to reject my arguments when you have not even studied them? It is blind prejudice, surely, that drives you to denounce my arguments as invalid and easily refutable. For you have neither ascertained whether the arguments and proofs I have advanced are authentic or spurious, nor whether they are based on solid premises or upon mere fallacies. If you have already decided to reject my arguments without enquiring into their merit, what is there to guarantee that your *nafs-e-ammārah* [ego] will not tempt

you into deceit, hypocrisy, knavery and dishonesty so that you can boast that you have successfully responded to the challenge.

Had your intentions been just and sincere, you would have vowed that if my arguments turned out to be true you would cheerfully accept them; otherwise you would write a rebuttal to reveal the truth. You would thus have been considered fair in the eyes of the just and held as men of conscience. Alas, how can those who readily seek to commit injustices against God be considered equitable and fair? Some of them deny that the Lord is the Creator, some of them consider the One God to be three, some among them believe that God once dwelled in Nazareth, while others place him in Ayodhya.

In short, I invite you all in the name of God, to come and take up my challenge without any reservation or delay. Argue like Plato, become the incarnation of Bacon, borrow from Aristotelian reasoning and dialectic, clasp your hands before your false gods and beseech them for help. Then will you witness whether it is my God who prevails or your false deities. And until such a time that you write a response to my book, it will be shameful and indecent of you to continue to attack Islam in public, or to preach in Hindu Temples that the Vedas alone are the work of the Almighty and true source of knowledge, and that all other Prophets are imposters and liars.

یارو خودی سے باز بھی آؤ گے یا نہیں؟ خُو اپنی پاک صاف بناؤ گے یا نہیں؟

Friends! Will you not free yourselves from the clutches of your egos?
Will you not purify yourselves?

باطل سے میل دل کی ہٹاؤ گے یا نہیں؟ حق کی طرف رجوع بھی لاؤ گے یا نہیں؟

Will you not cleanse yourselves of the filth of falsehood?
Will you not accept the truth?

کب تک رہو گے ضد وتعصب میں ڈوبتے؟ آخر قدم بصدق اٹھاؤ گے یا نہیں؟

How long will you remain immersed in obduracy and prejudice?
Will you not tread the path of truth?

کیونکر کرو گے ردّ جو محقق ہے ایک بات؟ کچھ ہوش کر کے عذر سناؤ گے یا نہیں؟

How can you deny that which is established to be true?
How can you continue your apologetics without rhyme or reason?

سچ سچ کہو اگر نہ بنا تم سے کچھ جواب
پھر بھی یہ منہ جہاں کو دکھاؤ گے یا نہیں؟

Tell me truly, if you fail to respond adequately,
How will you show your face in public?

AN IMPORTANT ANNOUNCEMENT

The price of *Barāhīn-e-Aḥmadiyya* has been discounted to ten rupees for Muslims, for they never hesitate to extend financial help for the cause of their Faith—provided, of course, they are possessed of sufficient means. However, people of other faiths will be charged full price specified in the Announcement contained in Part I, because no financial service or support is expected from them.

Announced by,

The Author
Barāhīn-e-Aḥmadiyya

AN IMPORTANT AND UNAVOIDABLE APPEAL

Natural human weaknesses compel us to live as part of society and to seek and foster mutual cooperation. This fact is so self-evident that no reasonable person will contradict it. The constitution of our physical bodies is a sufficient proof of the need for collaboration. Our hands, feet, ears, nose, eyes, etc., and all our internal and external faculties have been fashioned to work in concert with one another. Without their mutual cooperation, normal human activity would be impossible and the human body would become dysfunctional. An action that requires both hands cannot be performed by one and a path that has to be travelled on both feet cannot be traversed on one. In much the same way, all our successes, whether pertaining to this world or the hereafter, are dependent upon the help and cooperation of others. Can any individual accomplish anything, mundane or spiritual, entirely on his own? Certainly not. People who share common objectives realize them only by joining hands. This is all the more true with regard to great endeavours that aim to serve and benefit humanity at large—they

cannot be accomplished single-handedly without cooperation. Even the Prophets, may peace and blessings of Allah be upon them, who excelled all mankind in their trust in God, commitment to His cause, fulfilment of His obligations and striving for righteousness, were compelled by this natural law to announce:

مَنْ اَنْصَارِیْۤ اِلَی اللّٰہِ*

God, too, testifies to this inherent human need in His revealed Law by commanding us:

تَعَاوَنُوْا عَلَی الْبِرِّ وَ التَّقْوٰی**

Sadly, most Muslims have forgotten this blessed command and have completely discarded the very principle on which the success and future of their faith depends, whereas people of other faiths, whose scriptures do not even stress such cooperation, have adopted it in their eagerness to propagate their faith. Consequently, their teachings are spreading fast. Look at the zeal the Christians are showing these days for spreading their faith and the strenuous effort they are making. They have access to tens of millions of rupees for publishing new literature. An average affluent person in Europe and America contributes more towards the propagation of the Gospels than do all of the wealthiest among the Muslims. There is a large Muslim population in India and some of them are quite wealthy and well-placed, but when it comes to spending in a good cause, most of them (with the exception of a few chiefs,

* Who are my helpers in *the cause of* Allah. *Sūrah aṣ-Ṣaff*, 61:15 [Publishers]

** Help one another in righteousness and piety. *Sūrah al-Mā'idah*, 5:3 [Publishers]

ministers and officials) are found to be indifferent, apathetic and tight-fisted. They only indulge in their own passions and desires, and their minds stink of apathy and indifference. They have scant regard for Islam and its needs; but when their own honour and prestige are at stake they do not hesitate to part with their entire wealth. Those who show courage and resolve for their Faith (such as His Excellency Ḥaḍrat **Khalifa Syed Muhammad Hassan Khan Bahādur, the Prime Minister of Patiala**) are so few and far between that they hardly need to be counted on one's fingers. Of course, some among them do spend in the cause of religion, but it is more as a ritual than a genuine desire to fulfil a real need. For instance, if one person builds a mosque, another will do the same merely out of rivalry. They will spend thousands without stopping to think if their money has served any real purpose. They do not realize that the most urgent need of this day is to spread religious teachings and that if people lose their faith there will be no one left to fill these mosques. They imagine that they can fortify their faith by building high and formidable minarets and embellishing them with beautiful marble, while they pay scant attention to the spiritual strength, loftiness and beauty [of Islam] that is presented by the Holy Quran and illustrated in the verse:

اَصۡلُهَا ثَابِتٌ وَّ فَرۡعُهَا فِي السَّمَآءِ *

Having become slaves of form and ritual like the Jews, they have no interest in inviting the world to the comfort and shade of the blessed tree of Islam. They fail to fulfil their religious obligations

* [Like a good tree,] whose root is firm and whose branches *reach* into heaven.—*Sūrah Ibrāhīm,* 14:25 [Publishers]

when the occasion arises. Indeed, they do not know how to fulfil them, nor do they care to learn. It is true that huge sums are spent every year by our people in the name of goodness and charity; but, sadly, few realize what **true charity** is. They spend blindly without any care or appreciation of the circumstances. Having thus emptied their pockets and exhausted their emotions, they fail to move a muscle when a real need presents itself, and try to make up for their former extravagances by resorting to miserliness and disregarding their obligations. These are the people whose generosity and benevolence does not spring from the true depths of their hearts but from their egos. Some people, for instance, build mosques in their old age, seeing it as an easy way to attain the bliss of the hereafter and a ready-made house in paradise. But when it comes to real acts of piety, they would not be at all perturbed if the ark of the Faith were to sink right before their eyes or Islam were to be destroyed in an instant. The Faith may perish for all they care! All their pain, all their concern, all their devotion, and all their daily dealings, pertain to the material world, but even in this aspect they have not been able to progress as much as other nations. Everyone who honestly tries to reform the ummah only ends up lamenting their apathy and callousness. The cry of **ياحسرتًا على القوم** [Alas for our people] is heard all around. I cannot speak for others, so I will recount my own ordeal.

It is in view of the widespread corruption and chaos prevalent in this age that I have written *Barāhīn-e-Aḥmadiyya,* wherein I have made the truth of Islam more evident than the shining sun with the help of 300 incontrovertible rational arguments. Since this book amounts to a clear victory over the opponents of Islam and satisfies the heartfelt desire of the Muslims, I naturally

assumed that the affluent among them would appreciate its worth and lend their wholehearted support in overcoming the difficulties in its publication. Such has been my disappointment, however, that I am lost for words to describe it. !!الله المستعان والله خير و ابقى [Allah alone can be depended upon for help. And Allah is the Best and Most Abiding!!]

Some people, far from helping me, have caused me a great deal of trouble and anxiety. I sent 150 copies of Part I to some affluent Muslims, hoping that they would readily buy it and send advance payment for the whole book, which is not a great amount. Thus, this religious objective would be easily accomplished and countless people would benefit from it. Therefore, I wrote almost a hundred and fifty letters apprising them of the situation, but, with the exception of two or three generous souls, no one bothered to reply or return the books. The money spent on post is certainly lost; but if the books are not returned, it will seriously imperil the whole endeavour. It is a pity that, instead of help and cooperation, I have received injury at the hands of my brethren. If this is how they intend to defend Islam, then all efforts to serve the Faith are doomed. I most humbly request these gentlemen that if they do not wish to make advance payment for the books, they should at least post them back to me. I will consider this a great favour and kindness on their part; otherwise, the first part will have to be re-printed at considerable expense. These are not copies of some newspaper whose loss would make no difference. Each part of the book is indispensable, without which the whole remains incomplete. Dear brothers! I urge you, in the name of God, to do away with apathy and heedlessness and stay away from such indifference in matters of faith. Try to appreciate my difficulty: if I do

not have all parts of the book, what am I supposed to give to the buyers, and how am I to ask them for the advance payment that is so crucial to the publication of the remaining parts? The entire project shall become stalled and a religious objective that we all share will run into unnecessary difficulties.

اُمیدوار بود آدمی بخیر کساں مرا بخیر تو امید نیست بدمرساں

Man expects good from others, I expect no good from you;
The least I can I ask is: Do not do evil unto me.

I have also been distressed by the remarks of some unintelligent people who are in no position to make valid observations in matters of faith because of their ignorance and indifference. When it was announced that the cost of the publication would be around 9,000 rupees, they started creating hurdles with hypocritical remarks instead of readily offering their support in view of the low price of the book and high cost of publication. They have been questioning the need for this book in the presence of such a vast corpus of religious literature. I do not care about such objections, for I know that the worldly-minded have their own interests at heart and always try to evade their religious obligations lest they have to part with a few pennies. But since, by denigrating this serious effort, they are trying to deprive people of its immense benefits and are sparing no opportunity to sting as is their wont, and since I do not want anybody to be misled by their senseless talk, I would like to reiterate what I said in Part I, that *Barāhīn-e-Aḥmadiyya* has not been written without a true and urgent need. Had another book been able to fulfil the same objectives, I would have readily endorsed it and devoted myself to its propagation. In

that case, it would have been pointless for me to sweat blood for so many years and to have wasted a cherished part of my life on something that had already been accomplished. But to my knowledge there is no book that comprises all the arguments and proofs that I have collected and whose publication is so crucial in this age for establishing the divine origin of Islam. I saw no choice but to publish it to meet this exigency. Let those who doubt produce a book like it. Otherwise, continuing with senseless talk and barring the creatures of Allah from a source of grace is a great sin.

Bear in mind that the observation made above is no attempt at self-praise. If I have undertaken some research that the eminent scholars of the past did not, and if I have advanced arguments that they did not, it is only because every age has its own requirements. This neither elevates my humble position, nor takes anything away from their lofty status. Living in times when corrupt ideas had not spread to such an extent, they mostly had to deal with misguided beliefs which people had inherited from their forefathers. No doubt, the approach they adopted proved sufficient to correct the ills of their times. We, on the other hand, live in an age in which corrupt beliefs are spreading so forcefully that past methods have proven seriously inadequate. This age calls for thorough investigation and research to cure its ills and, as with every age, it requires its own new literature. The reason, as stated above, is that there are times when the disorders abate, and at other times they intensify. Sometimes they arise in one way, and at other times, in a different way. When an author seeks to redress them, he has to identify, like an skilled physician, the nature and extent of the illness and suggest the best possible remedy. This remedy should be administered in the most suitable way, bearing in mind the nature

and severity of the illness. If a book fails to adequately address the problems of its contemporary readers, it is useless and ineffectual; it does not have the power to penetrate the heart of the sceptics and root out their doubts. With even a little reflection, our critics will realize that the forms of corruption that have presently engulfed the world have no parallel in history. Whereas people in the past mostly fell prey to blind following, the danger we face today is the misuse of reason. Whereas people of the earlier ages were corrupted by senselessly following irrational ideas, they are now being led astray by false reasoning and logic. This is why pious and eminent scholars of the past did not have to employ the kind of arguments and reasoning that we have to employ today. The new light of our age (woe if this be light) is vitiating the spirituality of the newly educated. Instead of glorifying God, they glorify themselves; instead of following His guidance, they take themselves to be the guides. Today's youth are generally inclined towards finding rational explanations and causes for all things, but on account of insufficient knowledge and wisdom, they end up being led astray rather than being guided. Perversion of thought and perception has greatly impaired their power to draw rightful conclusions. The profusion of divergent thoughts and ideas has thrown people of lesser understanding into great confusion.

Sophistic rhetoric has further confounded the minds of the youth. Things that were self-evident and perfectly rational have become dubious in their eyes and what is totally absurd is hailed as absolute truth. Actions that are inconsistent with human dignity are termed as the epitome of civilization, while true civilized behaviour is downplayed and ridiculed. It was in this backdrop, and for such self-styled scholars who blow their own trumpet, that

I wrote *Barāhīn-e-Aḥmadiyya*, which contains 300 incontrovertible, rational arguments for the divine origin of the Holy Quran—the Word of God to which these people have so arrogantly turned their backs. It is perfectly clear that he who is enchanted by reason can only be satisfied by reason, and he who is misled by reason can only be guided back by reason.

Every believer ought to realize how this book, which comprises 300 rational arguments, will benefit mankind and dispel the doubts of all sceptics and reveal the light of Islam in all its glory and splendour. Only those who do not reflect upon the plight of the age, or ignore its ills and their consequences, or have no interest in faith, or bear no love for God and His Messenger[sa] will ignore such an important project. Friends! In these turbulent times Islam can only stand its ground if it repels the besieging forces of misguidance with an equal force and defends itself against the enemy onslaught with the mighty power of truth. The pitch darkness that has engulfed the world will only be dispelled when a vast number of proofs in support of Islam enlighten the world and the rays of its truth spread in all directions. In these times, which are riven with differences, spiritual unity can only be brought about by a closely reasoned book, which not only reveals the profound secrets of the ultimate reality but also helps man reach the true source of the reality upon whose knowledge depends the contentment of hearts.

Dear elders! It is extremely naive to think that we can defend our religion in this age without employing the most effective rational proofs and arguments. Look around and see how opinionated people have become and how adversely the progress of rational sciences has affected their thinking. Educated people

have developed a strange kind of liberalism. Their conceited hearts are devoid of the bliss that springs from simplicity, humility and purity. Most of what they learn draws them away from religion; and many, on account of their compounded ignorance, try to assume the role of philosophers even before they have learned to undertake proper research.

Have mercy on your children, your community and your countrymen and pull them towards the truth and rectitude before they are irretrievably drawn into falsehood. You will thus be doing a great service to your children. And the world, too, will find out that in comparison with Islam, the other religions are devoid of substance. The divine law of nature teaches us that effort and striving is most often the means to success and that those who are neglectful and indolent remain for the most part deprived and unfortunate. If you strive to spread the truthfulness of Islam, which is truth, God shall never allow your efforts to go in vain. He has blessed us with hundreds of incontrovertible proofs for the truth of Islam whereas our opponents are empty-handed, and He has established us on the truth while others rest on falsehood. They cannot even remotely imagine the kind of genuine enthusiasm that a righteous person has for demonstrating the glory of the One God. And yet, relentless effort is something so effective that the followers of falsehood can also sometimes reap benefits from it. Their efforts, like those of a persistent thief, can bear fruit once in a while. Take the Christians, for instance, whose principles appear absurd even at a cursory glance, and yet the consistent efforts of their missionaries have resulted in the growing popularity of their faith, so much so that each year they proudly publish reports of four to eight thousand people joining their ranks.

The latest estimates of Christian conversions given by Father Hacker of Calcutta are worrying, to say the least. He writes that whereas there were only 27,000 Christians in India fifty years ago, the number has now risen to 500,000. !!انا للّٰہ وانا الیہ راجعون* [To Allah we belong and to Him shall we return!!] Elders of Islam! Do you await a time of an even greater spread of misguidance? There was a time when Islam was the living illustration of the Quranic verse:

يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا**

And look at what is happening today! Do your hearts not bleed at this calamity and are you not overwhelmed by anguish? O men of knowledge and wisdom! It is not so hard to understand that the corruption that has resulted from religious ignorance can only be eliminated through the spread of religious knowledge. It is with this objective in mind that I have written *Barāhīn-e-Aḥmadiyya,* wherein I have demonstrated the truth of Islam so unequivocally that it will bring final victory to Islam in all the long-standing disputes.

Also, remember that the appeals that I have made for assistance in its publication are solely for the benefit of all Muslims. It is obvious that a book, whose publication cost runs into thousands and whose price has been fixed at less than half of its actual cost—from twenty-five to ten rupees—so as to make it easily accessible to the Muslims, cannot be published without the

* A phrase from the Holy Quran which is recited by Muslims to express their deepest pain. [Publishers]

** [Men] entering the religion of Allah in troops. *Sūrah an-Naṣr,* 110:3 [Publishers]

help and cooperation of generous Muslims. I pity those who, in response to my appeals, say that they will buy the book only after all its parts have been published. They should bear in mind that this is not some kind of business enterprise. I have no interest in their money, except insofar as it helps the cause of Islam. Now is the time to help when it is needed. Offering help afterwards will be like administering medicine to one who has already recovered; it would not merit any reward.

One is left to wonder how the love of the Faith has disappeared from people's hearts. They spend thousands for their own honour and prestige without giving it a second thought, but start making all kinds of excuses to avoid serving the matters pertaining to faith—the ultimate objective of this transitory existence. They profess to believe in God and the hereafter, but the truth is that in reality they neither believe in God nor in the hereafter. If they were to consider for a moment as to how much, out of their God-given wealth, they have spent for the gratification of their own egos in a year and compare it with what they have spent for the sake of God towards the welfare of mankind in the entire course of their lives, the realization of their own duplicity will put them to shame. But who will bother to reflect in this way and who can remove the veils that cover the hearts!

وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ*

It was in view of such parsimonious and worldly-minded people that some of my revered friends—who, you can rest assured, are

* And he whom Allah lets go astray shall have no guide. *Sūrah ar-Ra'd,* 13:34 [Publishers]

ardent lovers of the Faith—being human, have suggested that it was perhaps not a good idea to write a voluminous book that would require so much money to publish. I humbly submit to them that if I had omitted to record hundreds of truths and verities that have caused the book to gain such volume, its very purpose would have been defeated. As far as the question of raising the funds is concerned, my friends need not alarm me. Let them know that I have greater trust in my Omnipotent and Magnanimous Lord than a close-fisted miser has in his coffers, whose keys are tucked away in his pocket. God, who has power over all things, will defend His Faith and His Oneness. He will come to the aid of His servant.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ *

پناہم آں توانائیست ہر آن ز بخل ناتوانانم مترساں**

Printed at Safīr-e-Hind, Amritsar

* Dost thou not know that Allah has the power to do all that He wills?—*Sūrah al-Baqarah,* 2:107 [Publishers]

** I am under the constant protection of the Almighty; Frighten me not with the parsimony of the weak. [Publishers]

PREFACE

And Some Important Matters Which Are Produced Below

Firstly, with utmost respect and humility, I would like to reassure everyone who adheres to a faith or creed different from mine that my purpose in writing this book is not to injure anyone's feelings or to provoke unnecessary controversy. My sole concern and heart-felt desire is to demonstrate the truth and rectitude and lay it bare for all to see. I would have been quite happy to confine myself to my own faith and avoid discussing the beliefs of my opponents, but the problem is that a thorough scrutiny and comprehensive discussion of true principles and arguments is not possible without exposing the falsity of all creeds opposed to the right path. I, therefore, had no choice but to mention them and to remove the doubts created by them. Evidently, truth cannot be established without answering the objections of the opposing party. For instance, if the existence of the Creator were under debate, it could not be concluded without systematically eliminating all the false beliefs held by the atheists. Similarly, when we argue that God is the Creator of souls and bodies, it is necessary

to rebut the misconceptions of the Āryah Samāj, who deny the creative powers of God.[☆] Moreover, we shall also have to remove the doubts entertained by the Brahmū Samāj when we set down arguments of the need for divine revelation.

Besides, it has also been confirmed by experience that unless the present-day opponents of Islam are made to realize the irrational and fallacious nature of their dogmas, they tend to pay no heed to the truth of Islam, no matter how brilliantly its truth shines upon them. Under these circumstances, it is not only permissible but the demand of honesty, fairness and sympathy that we discuss other faiths in a comprehensive manner and mince no words in an endeavour to dispel their doubts and expose the falsity of their creeds. Since we honestly see them as having deviated from the right path, and consider their principles to be contrary

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FOOTNOTE NUMBER 1

☆ Āryah Samāj is a new Hindu sect whose leader and founder is a Pundit by the name of Dayanand. The reason why I call it a new sect is that all the principles it adheres to and all the doctrines it imputes to the Vedas are generally not found in any ancient Hindu sect or in the Ved Bhāsh and other reference works. It is rather an amalgamation of miscellaneous ideas—some the product of the Pundit's own imagination and others taken haphazardly from various religious texts. Such are the tactics that characterize this sect. Their first and foremost belief is that Parmeshwar [God] is not the Creator of matter and souls. Rather, that all of these things are eternal and self-subsisting like Parmeshwar himself, and are their own gods, so to speak. Parmeshwar, they believe, is someone who has come into power through luck or gallantry and rules over things that are much like himself and without which he would be nothing. They consider the souls, spirits and the building blocks of matter to be so completely independent of Parmeshwar that it would make no difference to them even if he were believed to be dead. نعوذ باللّٰه من هذه الهفوات [We seek refuge with Allah from such senseless doctrines.]—Author

to the truth, and believe that their departure from this transitory world with such beliefs will earn them a great punishment, we cannot shy away from our duty to reform them, nor can we turn a blind eye to their erroneous beliefs and their efforts to mislead others. Otherwise, how would we claim to belong to the True Faith and how shall we acquit ourselves before our Lord?

Worldly people, who have no regard for God and the true faith, are likely to take my comments ill and make wild accusations to express their displeasure upon hearing the excellences of Islam and the shortcomings of their own faith. But I do hope that there will be many seekers after truth who will find the right path through this book and will bow down in gratitude to God, who will teach and reveal to them what He has taught and revealed to me. It is for them that I have written this book and taken upon myself this heavy responsibility. It is beyond the power of my tongue or my pen to express the goodwill and concern I have for them.

بدل دردے کہ دارم از برائے طالبان حق   نمے گردد بیاں آں درد از تقریر کوتاہم

The pain that I have in my heart for the seekers
after truth;
Cannot be described in my brief statements.

دل و جانم چناں مستغرق اندر فکر اوشان ست   کہ نے از دل خبر دارم نہ از جان خود آگاہم

My heart and soul are so deeply engrossed in their concern;
That I care not for my heart, nor am I aware of my life.

بدیں شادم کہ غم از بہر مخلوقِ خدا دارم   ازیں درلذتم کز دردے خیزد ز دل آہم

I am nevertheless happy that I pine for God's creatures;
The cries that I utter in pain are a source of delight for me.

مرا مقصود و مطلوب و تمنا خدمت خلق است همیں کارم همیں بارم همیں رسمم همیں راہم

My purpose, yearning, and heartfelt desire is to serve humanity;
This is my job, this is my faith, this is my habit and this is my way of life.

نہ من از خود نہم در کوچۂ پند و نصیحت پا کہ ہمدردی برد آنجا بہ جبر و زور و اکراہم

I do not venture into this path of admonition and good counsel on my own will;
Goodwill for humanity keeps pulling me forward.

غم خلق خدا صرف از زباں خوردن چہ کار ست ایں گرش صد جاں بہ پا ریزم ہنوزش عذر میخواہم

What is the worth of empty words in the spirit of human sympathy;
Were I to offer a hundred lives in ransom, I would feel inadequate and apologetic.

چو شام پر غبار و تیرہ حال عالمے بینم خدا بروے فرود آرد دعا ہائے سحرگاہم

Finding the world in darkness, I pray to my Lord:
May He grant my prayers of the small hours of the night.

I appeal to all truthful and righteous people to consider my humble self their true well-wisher and sympathizer and to give this book the same close attention as they would to the counsel of a friend—to which they listen attentively, and as far as possible, accept without suspicion, putting aside their own reservations and even feeling grateful to the friend who advised them with sincerity and uprightness and informed them of what was beneficial to him. This is what I expect from the elders and learned scholars of all faiths. If they find the arguments I have given in favour of

the divine origin of Islam and the evidence I have put forward to establish the Holy Quran as the Word of God and its superiority over other Divine Scriptures to be conclusive and irrefutable, they will accept them in the spirit of justice and righteousness and not turn away out of prejudice and heedlessness.☆

FOOTNOTE NUMBER 2

☆ The opponents of Islam might object that admitting the superiority of the Holy Quran over all Divine Scriptures would perforce mean that other scriptures are inferior; but how can they be inferior when they are the Word of the same God. How can there be any question of superiority and inferiority between them. The answer is that, as far as their divine origin is concerned, all the scriptures are equal; however, some are superior to others in terms of the degree and perfection to which they elaborate the principles of faith. Thus it is that the Holy Quran enjoys superiority over all other scriptures. No book contains religious truths—such as those regarding the Oneness of God, prohibition of all forms of idolatry, cures for spiritual maladies, arguments against false doctrines and proofs in support of true beliefs—to such perfection as does the Holy Quran. Detailed arguments in support of this claim shall be given in Chapter 1.

Doubts and misgivings, as to why God did not equally invest all His Books with truths and verities and why the Holy Quran was given superiority in this regard, will only arise in the minds of those who are ignorant of the true nature of revelation, of its causes and of the manner in which it is vouchsafed. Let it be clear that God never sends revelation unless there are reasons calling for it. He only sends down His revelations when there is a genuine need for them and this has been His eternal practice. It also goes without saying that sending revelations regardless of whether they are needed or not is something that we would not expect from the All-Wise One, who does everything in keeping with the requirements of wisdom, appropriateness and timeliness. It should be understood, therefore, that if the Quran contains the truths and principles of faith that other scriptures do not, it is because the need for these teachings arose only at the time of the Holy Quran and they could not have been revealed earlier. Detailed evidence for this shall also be given in Chapter 1.—Author

خاکساریم و سخن از رہ غربت گوئم — یعلم اللّٰہ کہ بکس نیست غبارے مارا

I am humble and speak with utmost courtesy;
Allah knows that I bear no grudge against anyone.

مانہ بیہودہ پے ایں سروکارے برویم — جلوۂ حسن کشد جانب یارے مارا

I have not ventured upon this task as a futile exercise;
The spectacle of the beauty of my Beloved pulls me towards Him.

Dear people! All wisdom and sagacity lies in recognizing in this very life the beliefs and principles on which depends the bliss or damnation of the hereafter and thereby establishing oneself on truth and shunning falsehood. Man should base his delicate beliefs—which he considers to be the basis of his salvation and eternal well-being—on absolute and decisive proofs rather than being proud and enamoured by the tales one was told by his mother or nanny in childhood. To cling onto myths and conjectures for which there is no credible argument amounts to self-deception. Every rational person knows and understands that all Divine Books and the principles contained in them—which different nations regard as the means to their salvation and to winning divine approval, and on the basis of which they consign to damnation those who differ from them—ought not only to possess the testimony of the divine word, but must also be verifiable through reason and logic. While it is true that divine revelation is the most trustworthy source of knowledge, absolute certainty being dependent on it, it is equally true that if a scripture makes a claim that is clearly in conflict with reason and logic, such a claim will have to be considered false and such a scripture will

have to be regarded as fabricated or interpolated on account of its irrational teachings.

If the truth or falsity of something, or its logical possibility or impossibility, rests on the verdict of reason, then the principles on which salvation is said to depend must also be validated by the same authority. If it is not possible to prove the various doctrines espoused by various faiths through rational arguments—and instead, they are proven wrong, incredible or impossible—how are we to know whose doctrines are true and whose are false, or that an ancient scripture of the Hindus is invalid and the Books of the Children of Israel are authentic. Moreover, if there is no rational way to distinguish between truth and falsehood, how would a seeker after truth tell them apart so as to embrace truth and shun falsehood. Moreover, how would anyone be held accountable before God for not believing in such doctrines?☆

And if, for our salvation, we definitely stand in need of beliefs that are supported by rational arguments, the question naturally

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FOOTNOTE NUMBER 3

☆ Irrational doctrines whose falsity is manifestly established by reason can never be accepted as true, for otherwise, conclusive rational arguments would lose their credibility. And when the very beliefs that were regarded as the basis for salvation turn out to be wrong, those who place their faith in them will surely be denied salvation and earn everlasting torment and eternal chastisement. This is because the beliefs they called their own proved to be false and the true beliefs that were sanctioned by reason had already been repudiated by them. This becomes evident in this very life—one who adheres to illogical and false beliefs and refuses to accept those that have been shown to be true has to face a lot of embarrassment, particularly when confronted by men of knowledge. He is even reproached by his own conscience for holding such absurd and illogical beliefs. This is a kind of spiritual punishment he suffers even in this world.—Author

arises as to how and through which sure, perfect and easy means can we arrive at such beliefs and discover arguments that will lead us to absolute certainty? In answer, I would like to submit that the certain, perfect and easy means of finding the true principles [of salvation] and their supporting arguments with absolute certainty which involves no toil or labour, nor admits of error, doubt, misgiving or uncertainty, is the Holy Quran. There is no other book and no other means through which we can achieve this great objective.☆

FOOTNOTE NUMBER 4

☆ The statement that the Holy Quran is the surest, easiest and most perfect means of recognizing the true beliefs will be established with conclusive evidence in due course, and the principles held by the followers of other Books will also be shown to be false and misconceived. But I would like to address the Brahmū Samājists here, who do not believe in any Revealed Book and consider their own reason sufficient for ascertaining the truth. They may ask why reason should not be held as the only sure and straightforward means for arriving at the truth. Although I will deal with this misconception at greater length under the discussion of divine revelation, I find it necessary to dispel this misconception from the very start.

It is true that God has endowed man with the faculty of reason, which, like a lamp, shows him the right path and dispels his doubts and misconceptions. It is an extremely useful and essential faculty and a great blessing. Nonetheless, it has one major flaw: it cannot, on its own, take us to the level of absolute certainty with respect to the true nature of things, for absolute certainty consists in knowing things as they actually are. The best that reason can do is to postulate the need for something to exist, but it cannot go further and confirm that it does indeed exist. Perfect certainty, whereby we rise from the level of **'should be'** to that of **'is'** is only achieved when reason finds an ally that is capable of confirming its speculative reasoning and bringing it into the realm of perceptible facts; and where reason says, **'it should be,'** this ally is able to confirm, **'it is.'** As I have already pointed out, reason can only establish the need or requirement for something, and not its actual existence, which are two separate things. Anyhow, reason

Gentlemen! I have learned with complete certainty—and anyone of you who ponders what I have pondered upon will also

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requires an ally to make up for its imperfect and hypothetical claim of 'should be' with the confirmatory 'is' by revealing things as they actually are. Hence, the Ever-Merciful and Noble God, who desires to lead man to the level of absolute certainty, has fulfilled this need by providing human reason with many allies. He has opened the path to certainty so that man may not be deprived of his most cherished goal of bliss and salvation, which is only possible through perfect conviction, and so that he may quickly cross the perilous bridge of 'should be'—which his reason has built on the dangerous river of doubt and conjecture—and reach the impregnable castle of 'is' where he finds peace and security.

Reason can have different allies from occasion to occasion, but they are no more than three as far as the limitations of reason allow. To illustrate:

If the testimony of reason relates to perceptible objects that can be seen, heard, smelled or touched, the ally that helps it to reach the stage of certainty is called observation or experience. If the testimony of reason relates to events that happen or have happened in various ages and places, it finds another ally in the form of historical books, writings, letters and other records, which, like observation, bring clarity to the hazy light of reason, such that only a fool or madman will doubt them. If the testimony of reason relates to metaphysical phenomena, which we can not see with our eyes, hear with our ears, touch with our hands, or substantiate through historical records, then a third ally comes to the aid of reason. This is known as divine revelation.

The law of nature demands that just as reason found allies in the first two instances, it should also find an ally in the third instance, for there is no contradiction in the laws of nature. If God did not desire reason to remain unassisted in knowledge of the sciences and arts—errors and lapses in respect of which are not of much consequence—it would be wrong to assume that He has forsaken man in matters of divine knowledge—which is essential for attaining eternal salvation, and ignorance of which could lead one to hell. It is unfair to think that God has limited the knowledge of the hereafter to notions based on

fully realize—that all the teachings in which a seeker after bliss must have complete faith, and on which our salvation and eternal

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mere conjecture and has not provided any means to verify it, so as to bring certainty to the heart and to confirm that the means for salvation suggested by reason are indeed true and not merely hypothetical.

Having established that in theological matters absolute certainty is only to be attained through revelation, and that man requires perfect certainty for salvation and the preservation of his faith, it becomes obvious that he stands in dire need of divine revelation.

Here it should also be borne in mind that all divine revelations were meant to bestow certainty on man, but the certainty for which the Holy Quran has laid the foundations surpasses all past revelations. To elaborate, all divine revelations prior to the Holy Quran, being mostly in the form of narratives, only served as testimony to certain events. This is why they became corrupted in the end and selfish and egotistical people interpreted them to suit their own purposes. The Holy Quran, however, took upon itself to substantiate its teachings with rational proofs and thus saved man from countless hazards. Firstly, it acted as a true messenger, imparting knowledge of the divine realm; secondly, it substantiated its teachings with the aid of reason. Anyone who studies the Holy Quran will find that, from beginning to end, it provides two kinds of testimonies—the testimony of reason and the testimony of revelation. In the Holy Quran these two are like two great streams running in parallel and influencing each other continuously. The stream of reason shows that something 'should be', and the stream of divine testimony assures us, like a wise and righteous informant, that 'it is.' The advantage of this Quranic approach is obvious, for in reading the Holy Quran a seeker finds rational evidence for its teachings—evidence the like of which cannot be found in any work of philosophy. This claim shall also be established in Chapter 1 of this book. What is more, he who reads the Quran reaches the highest level of certainty through the testimony of divine revelation and finds in an instant all that others could not find in a lifetime of effort and deliberation. And so we can conclude that the Holy Quran alone is the surest, easiest and most perfect means for recognizing the true principles and beliefs upon which our salvation depends.—Author

happiness of humankind depends, are to be found in the Holy Quran alone. All other scriptures have become so corrupted, they are full of such concocted and artificial creeds, and have deviated so far from the right path of wisdom and from the ways of nature, that I feel embarrassed at even having to quote them. Nor is this contention of mine without compelling evidence. I say in all truth that I undertook thorough research before writing this book. I read the scriptures of all faiths with a spirit of fairness and honesty and pondered and deliberated upon them. I compared their teachings to those of the Holy Quran; I held discussions with the eminent scholars of various faiths; and I strived as hard as is humanly possible to discover the truth by exploring all available avenues. Finally, I arrived at the conclusion that, of all the scriptures in the world today, the Holy Quran is the only one whose divine origin can be established with irrefutable arguments. It is the only one whose principles regarding salvation are based on truth and human nature; whose doctrines are comprehensive and firmly grounded in truth and are confirmed by powerful arguments; whose commandments are nothing but the dictates of truth and whose teachings bear no blemish of idolatry, human innovations and false deities. Its teachings zealously promote the Oneness, Greatness and Excellence of God; and it is filled to the brim in establishing the Oneness of the Glorious God. It does not impute to Him anything that is contrary to His Oneness or attribute to Him any blemish, shortcoming, or unworthy attribute. It does not impose any teaching upon us without first providing adequate proof in support thereof and explains each of its principles with proofs and clear arguments and leads its followers to perfect certainty and understanding. It removes, through

clear and unequivocal arguments, all the corruptions, impurities, defects and distortions that have found their way into people's beliefs, actions, sayings and deeds; and teaches all ethical and moral norms, the knowledge of which is essential for becoming truly human. It resists every prevalent evil with equal force; and its teachings are straightforward, well-founded and flawless, as if they were the very reflection of the laws of nature and a true picture of human conscience. Indeed, they are as the sun for the illumination of mind and heart, and make good the deficiency inherent in reason.

And when I looked at the current state of the other so-called revealed books, it was clear to me that all of these books are completely devoid of all these perfect qualities. They attribute all kinds of false notions to the person and attributes of God; and their followers adhere to strange and dubious doctrines. While some deny that He is the Creator and the All-Powerful and hold themselves as His equals and partners in eternity and self-existence, others consider idols and small gods and goddesses to be a partner or custodian of His Kingdom. While some are carving sons and daughters and even grandsons and granddaughters to Him, others believe that He Himself was reincarnated as a crocodile or a tortoise. Thus they vie with one another in presenting His Perfect Being as a most unfortunate being, who could not even acquire the perfection and excellence that reason expected of Him.

Dear brothers! To be brief, when I found people mired in such false beliefs and lost in such darkness, my heart trembled and my whole being was shaken to its foundations and I took it upon myself to write this book for their guidance. It became for me an obligation that I had to fulfil at all costs. And so, by the grace of

God, this manuscript of the book was completed in an extraordinarily short time.

The truth is that this book is a glad tiding for those who seek the truth. It is a final and irrefutable divine argument against those who are opposed to Islam—an argument they will not be able to refute up to the end of days. For this reason, I have also included an announcement for a reward of 10,000 rupees to complete the argument against all those who oppose and deny the truth of Islam, so that they may be left with no excuse to stubbornly hold on to their false beliefs and doctrines.

بیا اے طلبگارِ صدق و صواب   بخواں از سر خوض و فکر ایں کتاب

O seeker of truth and rectitude;
Read this book with attention and care.

گرت بر کتابم فتد یک نگاہ   بدانی کہ تا جنت این ست راہ

Were you to take one caring glance at my book;
You will realize that this is the path that leads to paradise.

مگر شرطِ انصاف و حق پروریست   کہ انصاف مفتاح دانشوریست

But the condition is justice and honesty;
Because justice is the key to wisdom.

دو چیز ست چوبان دنیا و دیں   دلِ روشن و دیدۂ دُور بیں

Two things are the guardians [of all affairs]—material or spiritual;
An enlightened heart and a keen and penetrating mind.

کسے کو خرد دارد و نیز داد نخواہد مگر راہِ صدق و سداد

He who is wise and just,
Will not accept anything except the true and straight path.

نہ پیچد سر از آنچہ پاک ست و راست نتابد رُخ از آنچہ حق و بجاست

He denies not the path that is pure and straight;
And turns not away from the veritable and fair.

چو بیند سخن راز حق پرورے دِگر در سخن کم کند داورے

Once he has witnessed something with truthfulness;
He does not insist on stubborn denial.

الا ایکہ خواہی نجات از خدا بقصر نجات از درِ حق در آ

O you who wish to reach the castle of salvation,
Only righteousness will carry you there.

بحق گرد و حق را بخاطر نشاں منہ دل بباطل جو کژ خاطراں

Be with the truth and let truthfulness abide your heart;
Be not attracted to falsehood like the ill-natured.

مشو عاشق زشت رُو زینہار وگر خوب گم گردد از روزگار

Never become the lover of an ugly one,
Even if beauty disappears entirely from the world.

زمین از زراعت تہی داشتن بہ از تخم خار و خسک کاشتن

It is better to leave the land untilled and bare,
Than sowing the seed of thorns and prickly herbs.

اگر گرددت دیدهٔ عقل باز بجوئی رہِ حق زِ عجز و نیاز

If your mind were to open to see reason,
You would seek the path of God with humility and submission.

طلبگار گردی بصدقِ دلی بخواب اندر اندیشہ ہم نگسلی

Then you would seek Him with a sincere heart,
And would not be unmindful of Him even in your dreams.

نگیری دمے استراحت ازاں مگر چوں زحق بازیابی نشاں

Then you would not find a moment's rest,
Until you found Him and of His existence became aware.

اجل برسرت ہستی ات چوں حباب توزیں ساں سر اندر نہادہ بخواب

Death awaits you, and your existence is no more than a bubble,
And yet you sleep on carelessly.

بآباء و اجداد پیشیں نگر کہ چوں در گذشتند زیں رہگذر

Look back at your forefathers,
How they passed away from this world.

بیادت نماندست انجامِ شاں فراموش کردی در اندک زماں

You forgot what happened to them;
You forgot their end so soon.

خودت با اجل چیست از مکر و بند چہ دیوار داری کشیدہ بلند

What stratagem have you to escape death?
Have you erected a rampart to protect yourself?

چو ناگہ نہنگ اجل درکشد چرا آدمی ایں چنیں سرکشد

Since death, like an alligator, snatches a man with suddenness,
Then why should he act so arrogantly?

بدنیائے دوں دِل مبند اے جواں تماشائے آں بگذرد ناگہاں

O young man, give not your heart to this lowly world;
Its fanfare will disappear all of a sudden.

بدنیا کسے جاودانہ نماند بہ یک رنگ وضع زمانہ نماند

No one lives in the world forever;
Time does not remain constant.

بدست خود از حالت دردناک سپردیم بسیار کس را بہ خاک

We have consigned to the earth many a dear one,
With our hearts full of grief and sorrow.

چو خود دفن کردیم خلقے کثیر چرا یاد ناریم روز اخیر

Having buried so many ourselves,
Why should we not remember the day of our own death?

ز خاطر چرا یادشاں افگنیم نہ ما آہن جسم و روئیں تنیم

Why should we forget their memories?
We are not made of steel or bronze.

بترس اے معاند ز قہر خدا کہ سخت ست قہر خداوند ما

O enemy of mine, fear the wrath of God,
For the chastisement of my Lord is hard to bear.

بہ ناکردنِ ترس پروردگار بسا شہر وِیراں شدند و دیار

For not fearing the Omnipotent God;
Countless nations and towns were destroyed.

ازاں بے ہراساں نشانے نماند   نشانے چہ یک استخوانے نماند

No sign was left of their arrogant dwellers,
Not to speak of signs, not even a bone survived.

ہمہ زیرکی در ہراسیدن ست   وگرنہ بلا بر بلا دیدن ست

Wisdom is that a man should live in fear,
Or else, calamity after calamity would come upon him.

بہ ناپاکی و خبث ہا زیستن   بہ از این چنیں زیست نازیستن

To be dead is surely better,
Than to live a life of sin and wickedness.

بیاؤ بنہ سوئے انصاف گام   زکیں توبہ کردن چرا شد حرام

Come and tread the path of justice;
Would prejudice stop you from repentance?

یقیں داں کہ قولم زحق پروریست   نہ لاف وگزاف ست ونے سرسریست

Believe me, what I say is true and just;
It is no empty boast, nor a senseless tale.

بہر مذہبے غور کردم بسے   شنیدم بدل حجت ہر کسے

I reflected deeply over every religion,
And listened carefully to the argument of every one.

بخواندم ز ہر ملتے دفترے   بدیدم ز ہر قوم دانشورے

I studied the scriptures of all religions,
And heard all their scholars.

ہم از کودکی سوئے ایں تا ختم   دریں شغل خود را بینداختم

I devoted myself to this endeavour from my early years,
And adopted it as my sole occupation.

جوانی ہمہ اندریں باختم   دل از غیر ایں کار پرداختم

I spent my entire youth in the same endeavour,
And freed myself from all other cares.

بماندم دریں غم زمان دراز   نخفتم ز فکرش شبان دراز

I spent a long time in this pain and anguish,
And I could not sleep for many a long night.

نگہ کردم از روئے صدق و سداد   بہ ترس خدا و بعدل و بداد

I pondered over it in all fairness,
And in keeping with fear of God, justice and equity.

چو اسلام دینے قوی و متیں   ندیدم کہ برمنبعش آفریں

I found no faith other than Islam that is rested on a solid foundation,
And for this Faith I became full of fascination.

چناں دارد ایں دیں صفا بیش بیش   کہ حاسد بہ بیند درو روئے خویش

So clear and pure is this religion,
That for sure the envier can see his face in it.

نماید ازاں گونہ راہِ صفا   کہ گردد بصدقش خرد رہنما

Its path to purity is so clear, so straight,
That reason bears testimony to its truthfulness.

ہمہ حکمت آموزد و عقل و داد   رہاند ز ہر نوعِ جہل و فساد

It inculcates only wisdom, reason and justice,
And saves from all types of ignorance and corruption.

ندارد دگر مثل خود در بلاد   خلافش طریقے کہ مثلش مباد

There is no other faith like it in the world;
May all that is against it fade into oblivion.

اصولش کہ ہست آں مدارِ نجات   چہ خورشید تابد بصدق و ثبات

Its teachings, on which rests salvation,
Are as convincing as the shining sun in their truthfulness and firmness.

اصول دگر کیش ہا ہم عیاں   نہ چیزے کہ پوشیدنش مے تواں

The teachings of others are also obvious,
No effort can conceal them.

اگر نا مسلماں خبرداشتے   بجاں جنس اسلام نگذاشتے

If the non-Muslims had the knowledge,
They would have protected the Faith of Islam by laying down their lives.

محمد مہین نقش نور خداست   کہ ہرگز چنوئے بگیتی نخاست

Muhammad is the most magnificent imprint of the divine light;
None like him can ever be born on the face of the earth.

تہی بود از راستی ہر دیار   بکردار آں شب کہ تاریک و تار

Every land was devoid of truth;
Like the night—pitch dark.

خدایش فرستاد و حق گسترید   زمیں را بداں مقدمے جاں دمید

God sent him and spread the truth;
A new life was breathed into the earth by the advent of that leader.

نہالیست از باغِ قدس و کمال   ہمہ آلِ او ہمچو گل ہائے آل

He is a flourishing and productive tree of the garden of purity and perfection,
And all his progeny are like red roses.

Secondly, may I also submit that anyone who wishes to reply to this book must respond in two ways as per the conditions laid down in the Challenge [in Part I]. They must produce arguments from their own scriptures, for comparison with the arguments of the Holy Quran, and must also refute the arguments I have given. If they fail to present comparable evidence from their own scriptures and focus entirely on countering my arguments, it will be taken to mean that they are totally incapable of providing evidence for the divine origin of their Book.

Bear in mind that it is indeed my heartfelt desire that someone who does not agree with my claim—that the Holy Quran is the actual Word of God, is superior to all other scriptures and is peerless in giving proof of its own truth—should write in support of his contention. I will, indeed, be grateful for their endeavours because I have thought a lot about the most effective way of proving to the public that the qualities and excellences that the Holy Quran possesses, and the proofs and convincing arguments that establish its divine origin are not at all found in other Books. After prolonged deliberation, I have concluded that there can be no better way than this, that someone should come forward with evidence—similar to what I have offered for the divine origin and superiority of the Holy Quran—in support of his own Book and publish a treatise on the subject. If it happens—and I pray that it does happen—the truth and dignity of the Holy Quran will become evident even to those of lesser understanding and no simple man will thereafter be lured away by our opponents.

And if the author of a rebuttal to my book happens to be someone who does not believe in any Divine Scripture, for instance, a Brahmū Samājist, it shall suffice for him to refute my arguments

one by one and provide rational proofs in support of his own views. If such a one does come forward, his writing will help to open the eyes of many and expose the Brahmū Samājists' unwarranted reliance on reason. In short, I firmly believe that the full impact and true worth of my book will only be known when a follower of some other scripture takes it upon himself to prove the truth of his scripture or, like a contemporary freethinker, gives arguments in support of his self-invented doctrines. Indeed, it is only through comparison that a thing can be truly valued. The beauty and tenderness of a flower, for instance, is all the more alluring when it stands beside the thorns.

گر نہ بودے در مقابل روئے مکروہ وسیہ کس چہ دانستے جمال شاہد گلفام را

If there were no ugly and dark face for comparison,
How could anyone appreciate the beauty of the beloved?

گرنیفتادے بخصمے کار در جنگ و نبرد کے شدے جوہر عیاں شمشیر خوں آشام را

If a battle had not been joined against an enemy,
How would the skills of a daring swordsman be known?

روشنی را قدر از تاریکی است و تیرگی واز جہالت ہاست عزو وقر عقل تام را

Light would not be recognized if there was no darkness;
Perfect wisdom would go unnoticed in the absence of ignorance.

حجت صادق زنقض و قدح روشن تر شود عذر نامعقول ثابت مے کند الزام را

The argument of the truthful becomes clearer after it is countered and criticized;
Absurd excuses only prove that the critic is belabouring his point.

At this point, I would like to request those who wish to write such a refutation that—if they intend to do this in the spirit of justice and fairness, and if revealing the truth is their sole motive and fulfilling the conditions of my challenge is their intention—they should address all my arguments one by one, reproducing them verbatim before attempting their reply, so that the reader is left in no doubt as to whether the argument in question has been adequately refuted. Summarizing such arguments fails to do justice to the dynamics of their reasoning and many points are lost due to the dishonesty, ignorance or naivety of the opponent. Often the process of selection and abridgement totally undermines the intent of the original writer. In such cases, it becomes almost impossible for the reader, who does not have the original text at hand, to fully comprehend the argument and form an opinion. Since this is a high-ranking book, and it promises a substantial reward to anyone who is able to fully refute its arguments, it is futile and ill-advised to resort to deception and falsehood in trying to counter it. I therefore reiterate and emphasize that only that person will be considered honest and seen to have fulfilled the conditions of the Challenge who quotes my arguments word for word, in the same order as I have written them.

Thirdly, let it also be clear to everyone that all the arguments contained in this book—whether they relate to the divine origin of the Holy Quran, or the truthfulness of the prophethood of *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, or to the excellences and beauties of the Holy Quran, and the clear evidence that it is revealed by God, or to any other matter—have been taken from the same Book [the Holy Quran]. This means that both the claim and

the arguments in its support have been derived from the Holy Book. I have not put forward any claim or argument based on my own speculation or reasoning. Hence, I have consistently quoted Quranic verses from which my claims and arguments are derived. Anyone who wants to write in support of his scripture in response to my arguments, or wishes to put forward any other claim, must follow the same approach. They too should produce both their claims and their arguments from their respective scriptures. And when I say arguments, I mean rational arguments that reasonable people employ in their discourses to prove their point, and not mere myths, fables or legends. Thus, in every context, they should produce only rational arguments contained in their revealed scriptures and eschew conjectures and suppositions that have no basis in their sacred texts. Every reasonable person understands that it is the duty of a Divine Book to clearly set out its claim of being the Word of God, as well as to provide clear proof in support of its claim and in support of the principles it lays down. It must not advance empty claims or principles that it cannot uphold and has to depend on others to plead its cause.☆

FOOTNOTE NUMBER 5

☆ Another reason why a revealed scripture must provide rational arguments in support of its teachings is that the purpose of a scripture is not served if people merely read and repeat it parrot-like, thinking that they have thus merited salvation. Rather, the highest objective of a revealed scripture is to provide rational arguments in support of its teachings so that people may attain absolute and unshakable certainty—the kind of certainty through which all their actions, words and beliefs are set right and they recognize right as right and wrong as wrong, thereby attaining true piety. People live in great peril as long as they languish in the hell of ignorance and blindly follow teachings inherited from their forefathers—teachings in which they have already

Therefore, it should be fully borne in mind that if anyone, in

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lost faith due to apathy and gross materialism. Such are the people described in this verse of the Holy Quran:

وَمَنْ كَانَ فِيْ هٰذِهٖۤ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى وَاَضَلُّ سَبِيْلًا

i.e. whoever is blind in this world shall be blind in the next world also, indeed they shall be worse off. (*Sūrah Banī Isrā'īl*, Part 15) ‡

Any scripture that fails to establish its own divine origin or the divine origin of its principles cannot open for mankind the door to eternal bliss. Instead of leading them on the path of knowledge and wisdom, it stunts their spiritual growth and casts them into the bottomless pit of blind following wherein they dwell like corpses, neither hearing nor seeing nor understanding. The followers of such scriptures have little regard for reason, logic, contemplation or insight, and are perfectly content with myths and stories of the past, with no desire to find the truth. Having abandoned the gifts of reflection and deliberation and having stifled their innate capabilities, they have become worse than non-rational beasts. Bidding farewell to the path of thought and reason—which is the essence of humanity—they descend to a level that can hardly be called human, for they no longer have the ability to distinguish between right and wrong. How aptly does the Holy Quran describe such people in the verse:

لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ؗ وَلَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا ؗ وَلَهُمْ
اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ؕ اُولٰٓئِكَ كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ؕ

i.e. those who blindly follow their forefathers have minds but they do not use them, they have eyes but do not see with them, and have ears but do not hear with them. They are like cattle, indeed they are worse off. (*Sūrah al-A'rāf*, Part 9)§

In short, the most important task of a revealed book would be to teach man the most appropriate use of the faculties inherent in his nature, so that none of the powers that God has wisely invested in him

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‡ *Sūrah Banī Isrā'īl,* 17:73 [Publishers]

§ *Sūrah al-A'rāf,* 7:180 [Publishers]

support of the truth of his scripture, presents an argument that is not contained in the scripture itself, this shall be taken as an admission that the scripture, which this person fancies as the Word of God, fails to meet this condition of the challenge.

Fourthly, let the readers also bear in mind that this book has been written in a spirit of great civility, decency and courtesy, and does not contain any derogatory remarks about any holy personage or founder of a faith. I am personally appalled by the use of such words, either directly or by implication, and I believe that anyone who resorts to them is extremely evil and mischievous. I would, therefore, like to appeal to all good-natured people that, should they choose to reply to my challenge, they ought to exercise in the course of their writings such civilized manner as is worthy of any civilized and decent person. They should refrain completely from uncivil and derogatory language and disparaging remarks about holy personages, Prophets or Messengers. To write a religious discourse is a very sensitive matter in which no

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are wasted or used excessively or insufficiently. One of these—the very crown of humanity—is the power of reason, the correct use of which makes a man truly human and opens for him the door to excellence and limitless progress.

It is obvious that if a revealed book does not uphold and protect man's faculty of reason, but rather discourages its use, such a book, instead of cultivating human faculties, would become an impediment in their balanced use. Instead of helping and supporting human faculties, it would stultify and misdirect them. It would not deserve to be called knowledge or wisdom, for it would only be a collection of myths, irrational beliefs and naive expectations. Anyone who follows such scriptures is like a daydreamer who hopes to reap what he has not sown. Obviously, a book that can only flourish by suppressing reason can bring no good to mankind.—Author

one person has the final say. Readers, who distinguish good from bad, and recognize fair-minded from biased, and falsehood from truth, are watching them closely. There are civilized people in all religions who abhor such mischievous and uncivil speech and consider it extremely scurrilous and wicked to use derogatory language about the honoured founders of different faiths, whom God chose in His infinite wisdom and special divine will to be the leaders and guides of their nations. It was through their enlightened souls that the world was blessed with the light of divine worship and Divine Unity. Their forceful teachings uprooted idolatry and creature-worship—the mother of all evils—from most parts of the world. It was they who brought new life to the dried up tree of the remembrance of the One God and erected the fallen edifice of the worship of God upon solid foundations. They were the elects of God whom He took under His own benign protection, and supported them so magnificently that even though millions stood up against them, they remained undaunted and resolute in their mission. God saved them from every calamity and from the schemes of every mischief-maker until they had established the truth upon the earth. To revile such elect of God is an act of great impiety, inaptness and insolence.

ہر کہ تف افگند بہ مہر منیر   ہم برویش فتد تف تحقیر

He who spits upon the sun,
Ends up spitting on his own face;

تا قیامت تف ست بر روئش   قدسیاں دور تر ز بدبویش

Such a one will be cursed till the end of days;
The holy ones will remain far and beyond his stink.

It is not without reason and special significance that I remind people to be courteous and cautious in the use of their words. I can call to mind many who consider it a great virtue to disparage Prophets and Messengers. The kind of language they use against them only serves to expose the baseness of their own nature. I have studied the matter in depth and have discovered two reasons for such behaviour. It is either because they are incapable of sane and rational discourse, or because they are simply confounded by the arguments and objections of a man of truth and find refuge in turning intellectual debate into one of mockery and ridicule. Having failed in other ways, they seek to establish their reputation among their ilk in this manner. And having set themselves up as the leaders and teachers of their people, they try to hold on to this role by exhibiting greater prejudice and obduracy than their followers. To be honest, they are not wholly to be blame for this, as they are sunk deep in ignorance and prejudice. They neither fear God nor care about faith, truth and rectitude, and it is only the rotten world for which they lust. Abuse and slander is all that can be expected from them, insomuch as they are indifferent to God and are without shame or modesty, and are bent upon denying the truth under any circumstances. They can hardly speak or write anything else. Apart from those who are bereft of civility and the spirit of enquiry,☆ thousands among the

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FOOTNOTE № 6 ☆ The average Christian is also not immune from this criticism. In addition to the personal grudge these people harbour against Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, they also do not revere any of the Prophets, apart from Ḥaḍrat Masīḥ [Jesus], may peace be on him, the way they ought to be revered. From the very moment a person is baptized and

Christians are emerging who, on account of their pure nature and

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takes Ḥaḍrat 'Īsā [Jesus] to be the special son of God, his tongue is loosened against all Prophets. Matters have been made even worse by certain Gospel statements in which all Prophets prior to Ḥaḍrat Masīḥ [Jesus], may peace be on him, are described as 'thieves and robbers.' Such conceited remarks could never be attributed to a righteous person, let alone Jesus, who was so meek, humble and selfless that he did not allow anyone to call him good. How then could such haughty and disparaging words be attributed to him? No doubt, if we call God's noble Prophets thieves and robbers, we ourselves would be a thousand times worse. If the hearts upon which holy revelation descended were not holy, how could they be deemed fit to receive the holy revelation? Maligning God's chosen ones is nothing but a cruel attempt at deception. It is pitiful, indeed, that the very people who are in thrall to their egos, and are engrossed in what is wholly mundane, should utter derogatory remarks about the elect of God. Brothers! You must believe the Prophets to be holy, virtuous and perfect so that the Books that descended upon them may also be regarded as holy, for how could the Holy Books be revealed to impure hearts? Can the datura [stramonium] plant bear grapes, or can the ākk [swallow-wort] produce figs? If you find the water of a spring pure and clean, then its source must also be considered pure and clean. Moreover, if those Prophets were not God's most loyal and righteous servants, this would expose God to the objection that He is unable to tell a true gem from a false one. In that case, it would have to be admitted, God forbid, that like the evil-disposed people, God is in league with thieves and robbers. Just think whether these holy people, who act as bridges between God and man and spread heavenly light in the world, ought to be perfect or imperfect, truthful or liars? If the Prophets themselves failed in their final objective—which was to establish people on true doctrines and appropriate conduct—who would have listened to them and how could their words have had any effect? To them even the illiterate would retort, 'Physician, heal thyself.' Besides, what kind of justice, decency, or piety is it to speak with such disrespect and indignity of God's Messengers as if they were some sort of low menial workers and, at the same time, not settling for anything less than a stream of praise when speaking of worldly people. Is it fair to stand up in honour of

fair-mindedness, have acknowledged the superiority of Islam. In

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wealthy materialists while refusing to speak even a word of praise for those who are honoured with divine discourse and possess qualities that are pleasing to God? If you really think that they are so unworthy, then why do you even accept them as Prophets? Why do you not reject their prophethood altogether? The fact is that all these calumnies against the Prophets are rooted in your ignorance of the true value of divine revelation. You imagine it to be a worldly office like that of a judge, collector of revenue, or a horseman, which in a dysfunctional government can be acquired through bribery, with no questions asked as to one's character or merit; or like a post that the authorities want filled by someone who can do the work even if he meets just the minimum standard of good character and has only limited abilities. This happens because such jobs are so lowly and insignificant that absolute honesty, good character, or good disposition are not a requirement for such jobs. But brothers! You are gravely mistaken. Divine revelation, which is God's own holy word, is only granted on condition of utmost purity and perfect ability of the recipient. A person given to cravings of the flesh and selfish desires is far away from the Holy Source and hence is not considered worthy of receiving divine revelation. Unless he has been completely purified of all that is unworthy, he cannot acquire the capacity to be graced with revelation. If perfect purity was not the precondition and if the worthy and unworthy were all equal, then every person would become a Prophet. But since purity is the essential requirement, it has to be conceded that the Prophets are the purest of mankind, such that no higher station of purity can be conceived for a human being. If Ḥaḍrat Dāwūd [David] was not as free from sin as Ḥaḍrat Masīḥ [Jesus], he would certainly not deserve to be a Prophet. The belief that Jesus is superior to David is at the root of the fallacy that has crept into the hearts of the Christians. It stems from their sheer ignorance of the reality of revelation and Prophethood. God willing, this shall be explained at its proper place and with the required evidence.

Let us not forget that the Christians I speak of in this footnote not only ridicule other Prophets, but also consider Ḥaḍrat Masīḥ [Jesus] to be the best of all Prophets—in addition to believing him to be God, that is. This is another one of their false beliefs. In actual fact, the

their writings, they have emphatically rejected the doctrine of the Trinity and have conceded that many innovations have crept into Christianity. Unfortunately, such fair-mindedness is disappearing among our fellow citizen Āryas. They are so steeped in prejudice that even to remember a Prophet with respect is regarded by them as a sin. They malign all Prophets and accuse them of falsehood and imposture, claiming without any evidence that the Vedas, which descended on their forefathers, are the only Word of God and that all other Revealed Books—which have benefited the world immensely by teaching the Unity of God and imparting knowledge of the Divine—were fabricated by men. Though I have refuted this claim in this book by exposing the falsity and inadequacy of the existing Vedas, I would like to point out here how the beliefs of these people are at odds with the norms of decency, civility and piety, and how prejudice,

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greatest among the Prophets has to be the one who proves himself to be the greatest reformer of mankind. He has to be the one who has corrected the greatest corruption and mischief of all times; who has re-established the long-lost concept of God's Oneness; who has vanquished all false creeds with reason and argument and has removed the doubts and suspicions of those who had gone astray and disbelieved; who has shown the true path of salvation which did not require that an innocent man be crucified or that God be forced from His eternal and ever-lasting station into a woman's belly; and who has revived and re-established the true principles of faith. Since such a one would be of the greatest benefit to mankind, his status would naturally be the highest. History tells us, heavenly scripture testifies to it, and every discerning eye can see that, in the light of this criterion, the one who stands superior to all Prophets is none other than Ḥaḍrat **Muhammad Muṣṭafā [the Chosen One],** may peace and blessings of Allah be upon him. In this book, this too shall soon be made evident like the sun.—Author

which seems to run in their very blood, has impaired their capacity for trust and good-will, in which lies the nobility and dignity of humankind, and which adorns humanity with elegance and beauty.☆ Consequently, they have been led to believe that, with the exception of those who appeared in the land of the Āryas, the Prophets and Messengers—who delivered a large section of mankind from the darkness of idolatry and made the light of faith and Unity of God shine in most countries of the world—were, God forbid, liars and imposters. They hold that Brahmans alone have inherited true Prophethood and Messengership, which was the

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FOOTNOTE NUMBER 7

☆ To trust and have faith in others, unless there is a genuine reason for suspicion, is a part of human nature. Anyone who is unduly suspicious and distrustful is considered a madman, paranoid, insane or an imbecile. For instance, if a person refuses to eat bread or sweets purchased from the market fearing that they may be poisoned, or, during a journey, unduly suspects anyone who guides him to the path, or is terrified lest the barber should cut his throat with a razor, all these would be considered signs of approaching madness and insanity. Such perverse thoughts are a precursor of insanity. As one gets more and more obsessed by such thoughts, they lead to insanity. Undue suspicion is thus a kind of madness that every reasonable person should do his best to avoid. God has invested man with the faculty of trust in the same way as He has ingrained truth and righteousness in his nature, so that one does not want to tell a lie or do evil unless prompted to do so. Had man not been blessed with a trusting nature, he would have been deprived of all the benefits of truthfulness and righteousness upon which rest the entire fabric of society and culture, and on which all domestic and national affairs are poised. It is because of this trust, for example, that babies learn to speak and accept their parents as their own. Had they been distrustful, they would imagine that the parents had some ulterior motive in trying to teach them to talk. They would thus learn nothing and remain dumb and even doubtful of their parentage.—Author

exclusive preserve of their ancestors; that God has granted them absolute monopoly over it; that God has squeezed the vast river of His guidance into their small country; and that He loves only their nation, their language, and their Prophets, who, as a matter of fact, number no more than three or four.☆ This [limited view] contradicts the fact that sending Prophets and revelation is an eternal practice of God, necessitated by the law of nature. If we were

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FOOTNOTE NUMBER 8

☆ It is impossible to tell who were the actual recipients of the books that the Hindus today revere as the Vedas and which they call *Rig*, *Yajur*, *Shām,* and *Atharvan*—also known as *Rich*, *Yajash*, *Sāman* and *Atharvana.* It is not clear to whom these were revealed. Some believe that they were revealed to *Agnī* [god of fire], *Wāyū* [lord of the winds] or to the Sun, which is plainly absurd. Others claim that the four Vedas issued forth from the four faces of Brahma. And still others are of the opinion that they are the words of different Rishīs. These claims are so conflicting that it is hard to tell whether these persons ever existed or are merely fictitious characters. In the light of the Vedas themselves, however, the third opinion seems to be true, because, even now, different mantras bear the names of different Rishīs. As for the *Atharvan* Veda*,* most learned pundits agree that it is either a fake Veda or a *Brahmin Pustak* [a book written by a Brahmin] that was added to the Vedas much later. This view seems to be correct, for the *Rigveda*—which is the source of all the Vedas and considered most authentic among them—speaks only of the *Rig, Yajur* and *Shām* Vedas and makes no mention of *Atharvan* Veda*.* It could not have been left out if it was indeed a Veda. Likewise, the 26th *Adhyāy* of *Yajurveda* only speaks of three Vedas, as does the *Samaveda*. Manū Jī, in the 7th *Adhyāy* of the 42nd *shlok* of his *Pustak,* also acknowledges only three Vedas. The *Yog Washishth,* which is revered as a holy book in Hinduism and is a collection of the teachings imparted to Rāja Rām Chandra by his revered teacher, has given the final verdict regarding the four Vedas. It says that the authenticity of all the Vedas, and not just that of the *Atharvan* Veda*,* is in question, and that none of them has escaped change and interpolation.—Author

to believe in only a small number of the recipients of revelation, the reality of Prophethood and revelation would, in such a case, remain a weak, unreliable and doubtful matter. Moreover, in that case, millions of people who were unaware of this country, or this country remained unaware of their countries, would deem to be deprived of divine grace, mercy, guidance and salvation. Worse still, according to the proudly-held belief of Āryas, these three or four were not raised as Prophets by the special will and wisdom of God; on the contrary, they merited this office by their own good deeds, done in some unknown past existence, and God had no choice but to make them Prophets; while the rest of the people were forever denied this exalted station. Some were deprived of receiving revelation because of their own sins and shortcomings, and some for the crime of belonging to a nation or country other than that of the Āryas.

Just consider how this unholy doctrine vilifies the elect of God who rose like the sun and dispelled the darkness that had spread in the world during their times. Even their Parmeshwar [God] has not been spared. He is effectively considered a heedless, neglectful and confused being who is unaware of the thousands of innovations and millions of tribulations and commotions into which the world was thrown, and the wide variety of mischief which arose after the time of the Vedas, creating great upheaval in his kingdom that needed to be reformed urgently, but he could not be woken from his slumber and slipped away never to return. It means that the amount of revelations that Parmeshwar possessed was limited and he exhausted it in the Vedas. Having given away the sum total of his possessions, he was left empty-handed and tongue-tied forever. While his other attributes remained intact,

the power of speech was lost after the revelation of the Vedas and Parmeshwar became permanently incapable of communicating with or sending revelations to his creatures.☆ Such are the beliefs

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FOOTNOTE NUMBER 9

☆ At this stage, someone might think that as the Muslims believe that revelation started with Ḥaḍrat Adam and ended with the Holy Prophet, may peace and blessings of Allah be upon him, it proves that the revelation ceased for all times to come after the advent of Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets]. Be it clear that we do not believe, like the Hindus, that God had only so many words to reveal and has now run out of revelations. According to Islam, God's words, His knowledge and His wisdom are boundless, just as His own Being is boundless. Allah the Almighty says Himself [in the Holy Quran]:

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ
قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا

That is: if the oceans were to be made into ink for writing the words of God, surely, the ocean would be exhausted, but the words of my Lord would not suffer any decrease even though other similar oceans were brought as further help. (*Sūrah al-Kahf*, Part no. 16) ‡

The question remains: in what sense do we consider divine revelation to have ceased after the Holy Prophet, may peace and blessings of Allah be upon him. God's words are limitless—that goes without saying—but the evils that beset the world, or the needs that divine revelation fulfils, are not limitless. Therefore, God only sends down His words to the extent that they are required for the reformation of man and fulfilment of his needs. Now, when we look at the age in which the Holy Quran was revealed, we find that mankind stood in need of every kind of guidance because all human affairs, whether related to ethics and morals, or doctrine and practice, had deteriorated, and every kind of excess and corruption had become rampant. Therefore, the teachings of the Quran were revealed at the highest point of perfection. Consequently and in this sense, the teachings of the Holy Quran are established to be final and perfect. All past scriptures are

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‡ *Sūrah al-Kahf*, 18:110 [Publishers]

of the Āryas towards which they invite all Hindus. But, strangely

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found wanting because, in their time, spiritual deterioration had not reached such an extent as to require perfect revelation, whereas at the time of the Holy Quran they had all reached their extreme. This is why the Holy Quran stands apart from all other scriptures, which, even if they had not been tampered with, were imperfect at the outset, and always left room for the perfect teaching. However, there is no room for any further teaching after the Holy Quran, as there is no stage beyond perfection.

But if it is supposed, for the sake of argument, that there might come a time when the teachings of the Quran are replaced by those of idolatry, as happened in the case of the Vedas and the Gospels, and the concept of God's Oneness is changed and interpolated, and the millions who strictly abide by the principle of Divine Unity turn into polytheists and idolaters, in such an eventuality a new law and new Prophet would surely be required. Both these assumptions, however, lie outside the realm of possibility. It is impossible for alteration or interpolation to find its way into the Holy Quran, as Allah the Almighty has Himself promised to safeguard it:

اِنَّا نَحۡنُ نَزَّلۡنَا الذِّكۡرَ وَ اِنَّا لَهٗ لَحٰفِظُوۡنَ

That is: 'Most surely We have revealed this Book and We alone shall forever remain its Guardian.' (*Sūrah al-Ḥijr*, Part no. 14) ‡

The last thirteen hundred years bear witness to the truth of this prophecy. No idolatrous teachings have ever been able to infiltrate into the Holy Quran and there is no logical reason to suppose that this will ever happen in the future. Hundreds of thousands of Muslims know the whole of the Quran by heart, thousands of commentaries have been written upon it, its verses are read in Prayers five times every day. It is recited by its followers daily, millions of its copies have been spread throughout the world, and its teachings have become known to the people of every nation. All these things compel sane reason to believe that it is impossible for any kind of interpolation or alteration to ever find its way into the Holy Quran.

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‡ *Sūrah al-Ḥijr,* 15:10 [Publishers]

enough, no such doctrine can be found in the Vedas. There is no

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As for the assumption that the Muslims should ever revert to polytheism, this too can never happen, because Allah the Almighty has Himself declared:

مَا يُبْدِئُ الْبَاطِلُ وَمَا يُعِيْدُ

That is: 'Polytheism and idolatry has been so uprooted that it shall neither put forth new branches nor return to its previous state.' (*Sūrah Sabā'*, Part no. 22) ‡

The truth of this prophecy is self-evident. Despite the passage of a long time, idolatry and polytheism have not been able to replace *Tauḥīd* [Oneness of God] in any land from which they were uprooted. And sane reason also bears full faith to the truthfulness of this prophecy for future, because if Muslims held fast to the doctrine of Divine Oneness while they were few and vulnerable—nay, they became even more firmly established upon it—how can they abandon it now when they are over two hundred million strong? What is more, even the polytheists in this age are drawing somewhat closer to the doctrine of Divine Oneness because of their exposure to the teachings of the Holy Quran and their continuous association with the adherents of Divine Unity. Wherever you look you will find the arguments for Divine Unity valiantly bombarding the fictitious towers of idolatry and the zeal and fervour of the believers of *Tauḥīd* is sending nervous jitters in the hearts of the idolaters—the enlightened among whom are realizing the hollowness of the edifice of creature-worship. Everyday the powerful guns of Divine Oneness are blowing away the unsightly shacks of idolatry. Thus, it is no longer possible for the darkness of idolatry to envelop the world, as it did in the past when people were prone to confusing the Creator with the created.

Since it is not possible for the teachings of the Holy Quran to be corrupted or interpolated, and there is no chance that the entire world will ever revert to the darkness of idolatry, it follows that the coming of a new divine law or new scripture [after the Holy Quran] is also not logically possible, because that which is conditional upon the

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‡ *Sūrah Sabā'*, 34:50 [Publishers]

commandment in Vedas that teaches such discriminatory ill-will. In all likelihood, such verses date back to the same period in which the wise men of the Āryas wrote in their literary books and reference works that there was no land beyond their own part of Asia and the Himalayas. Hundreds of similarly absurd and superstitious tales—the very mention of which is a waste of time here and which are being discredited everyday and have been abandoned by the wise and knowledgeable—can be traced back to the same period. The height of injustice is that it is the very protagonists of such teachings—whose Vedas tell nothing of God Himself beyond the tales of fire, air, sun and moon, which are created things—who have the temerity to call Ḥaḍrat Mūsā [Moses] and Ḥaḍrat 'Īsā [Jesus] and Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets] impostors, label their blessed ages as times of falsehood and deception, term their extraordinary success—which bespeaks divine succour—as chance phenomenon, and accuse their scriptures, which were bestowed upon them by God at the most appropriate time to bring about a great reformation, of having been plagiarized from the Vedas! Peculiarly, the nature of this alleged plagiarism has not been identified. Do the Holy Quran, the Gospels or the Torah contain teachings about fire-worship as do the Vedas? Do they praise *Wāyū* or *Jall* or extol the sky, the moon and the sun? Do they teach how one should supplicate to *Indrā* for many cows and unlimited wealth after expressing its veneration and praise? If these scriptures do not contain any such

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impossible is equally impossible. This argument also serves as proof that the Holy Prophet [Muhammad[sa]] is indeed *Khātamur-Rusul* [the final and the last law bearing Prophet].—Author

teachings that form the crux of the Vedas, then what is it that has been copied from the Vedas?

At this point, I must say that I am extremely disappointed with the harsh language that Pundit Dayanand has used in some of his treatises and in his preface to the Ved Bhāsh* with reference to the Torah, the Gospels and the Holy Quran and the manner in which he compares the Vedas to pure gold and other scriptures to cheap imitations. The sole reason for the Pundit's bizarre statements and his absurd attempts at appearing clever is that he has no knowledge of Arabic, Persian or any language other than Sanskrit. He cannot even understand Urdu. Another reason for his behaviour—which is evident from a study of his latest books—is that, in addition to his ignorance, prejudice and lack of understanding, he is, like the insane and the phobic, inherently incapable of forming a balanced view and sticking to a correct opinion. This seems to have become his second nature so that, almost involuntarily, he will label as evil and false that which is good and true; he will label pure as impure and the impure as pure, and will take the crooked as straight and the straight as crooked. This is why he tends to impute baseless interpretations to the Vedas and has them published only to be ridiculed by the people. Though all of India's pundits vociferously declare that no trace of *Tauḥīd* [Oneness of God] is to be found in the Vedas, that it was never adhered to by their forefathers, and that creature-worship was never prohibited by the Vedas, still the pundit persists in his fantastic interpretation

* Pundit Dayanand has written a Commentary on the Vedas, which is called Ved Bhāsh. He has written an introduction to Ved Bhāsh, which is published as a separate book and is called Bhūmīka of Ved Bhāsh. [Publishers]

that the multiple Vedic gods are a single deity so that the Vedas may be taken as divinely revealed.

The undue liberties he took, and continues to take, with the Vedas is his own affair, but his efforts to unjustly disrespect and malign the Holy Quran will certainly cause him great ignominy. Indeed, the time has already come with the writing of this book. I am not sure whether, upon being informed by some learned person of the hundreds of arguments establishing the divine origin and superiority of the Holy Quran and of the abundant proofs regarding the falsity of the Vedic teachings, which will be written in this book, he will still want to live or will contemplate suicide. It is a pity that in denigrating the sublime, most perfect, comprehensive, graceful and beautiful book—the Holy Quran—he fears neither humiliation in the hereafter nor is concerned about ignominy in this world. It seems that he does not care for both the worlds. Even if he had no fear of God, he should have at least feared ignominy in the world; and if he had bid farewell to moral scruples, he should at least have tried to save his face in public.

But if his nature is such that he derives malicious pleasure from insulting God's Messengers, and is incapable of setting himself straight, he can still do no harm to those holy ones. Throughout history, enemies of the Prophets have tried their best to extinguish their heavenly light but have failed. Since they were like trees rooted in truth and righteousness, those holy men grew from strength to strength with help from the Unseen. The hostile machinations of the enemies could do no harm to them. Like the delicate and beautiful plants that please the gardener, they grew and flourished until they became large, shady and fruitful trees—in which spiritual birds seeking spiritual and heavenly comfort

nested—and their enemies were totally defeated. Although the ill-wishers tried everything in their power and employed every trick and machination and deceit, they ended up frustrated like a caged bird. When physical hostility could do no harm to these holy men, what harm can vituperation do to them? The Prophets were the exalted people whose high standing has been well-established in their own times. Their honour could not be stopped either by the opposition of the idolaters or by the barriers laid in their way by nature-worshippers. Sharpness of the swords could never dull their grandeur, nor could the piercing arrows do it any harm. Their grandeur was so dazzling that its jealousy drained the blood of many a heart, an arrow that was launched to pierce many a liver to death, the divine millstone that crushed whomsoever it landed on, and whoever fell upon it was himself shattered to bits.

خدا کے پاک لوگوں کو خدا سے نصرت آتی ہے   جب آتی ہے تو پھر عالم کو اک عالم دکھاتی ہے

To the holy men of God, succour comes from God Himself,
And when it comes, it shows mankind a world new and miraculous.

وہ بنتی ہے ہوا اور ہر خس رہ کو اڑاتی ہے   وہ ہو جاتی ہے آگ اور ہر مخالف کو جلاتی ہے

At times it becomes wind, blowing away every obstacle in their path;
At times it becomes fire, reducing their opponents to ashes.

کبھی وہ خاک ہو کر دشمنوں کے سر پہ پڑتی ہے   کبھی ہو کر وہ پانی ان پہ اک طوفان لاتی ہے

At times it becomes dust, and falls upon the enemy;
At times it becomes water, and brings a deluge upon them.

غرض رکتے نہیں ہرگز خدا کے کام بندوں سے   بھلا خالق کے آگے خلق کی کچھ پیش جاتی ہے

God's designs, in short, cannot be frustrated by mortals;
How, indeed, can the created avail anything against the Creator!

My purpose, in short, is to admonish the Pundit and other enemies and opponents that if they do not wish to believe in the true books revealed by God on account of their worldliness, racial prejudice, false pride, or lack of modesty, so be it; but they must desist from using abusive language, as it leads to an evil end. Even if one were to suppose, for the sake of argument, that the truth of the Divine Prophets is not apparent to them, they will certainly admit—if only out of some fear of God and of public ridicule—that what has not been proven to be true is not necessarily false. To say that the truth of Tom's claim is yet to be established, can never be the same as saying that it has been established that Tom is false in his claim.

The fact is that declaring someone to be a liar without establishing his falsehood, and continuously calling him a liar, is the work of those who take material gains, false pride and status in the community to be their everything—their faith, their religion, and their Parmeshwar and Bhagwān [God]. If they were to accept the truth and give up all sorts of stubbornness, they would have to leave everything behind and enter the faith of God in all meekness and humility, and would no longer be addressed as Pundits, Gurus or Swamis. It is such people, therefore, who stand to gain the most from opposing the truth and righteousness and it is they who are perforce infuriated by it. Why indeed should they

accept Islam when in doing so they lose their prestige, in addition to many sources of income! Why indeed would they invite so many troubles for themselves just for the sake of Islam! This is why they reject the truth that is supported by hundreds of arguments and continue clinging onto books that are full of idolatrous teachings. Such is their warped sense of justice that, while they would not accept the guilt of a loose woman accused of indecent behaviour without asking for eyewitness testimony, they are ever ready to malign the holy ones whose piety has been testified to by millions—and not just a few. There is no credible proof that the Prophets were seen drafting a forged document or that they ever consulted their employees, friends or wives in confidence regarding their 'treachery' or admitted their 'deceit' when death stared them in the face. They [opponents of the Prophets] are ever-prepared to make false charges, which is a definite sign of their hypocrisy and reveals their inner perversion. The Prophets shamed their enemies by challenging them to find any fault in their impeccable moral character. Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, for instance, is quoted in the Holy Quran as saying:

فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ؕ اَفَلَا تَعْقِلُوْنَ

That is: I am not the man who tells or fabricates a lie. I have lived among you for forty years; can you demonstrate that I ever uttered a lie or forged a lie? Why do you not understand? How can a man

who has never uttered a lie of any kind up to now start lying about God? (*Sūrah Yūnus*, Part 11)*

Undoubtedly, the lives of the Prophets are so transparent and their righteousness is so evident that, leaving everything else aside, if we only studied their lives, it would suffice to reveal their truth. For instance, if a reasonable and honest person were to ignore all the proofs and arguments that will be written in this book for establishing the truth of Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, and were to concentrate solely on the events of his life, his heart would certainly be filled with the conviction that he is true in his claim of prophethood. He could not conclude otherwise, for the events [of the Holy Prophet's[sa] life] are so redolent of truth and purity that the hearts of the seekers after truth are irresistibly drawn towards them. Just think how, to his last breath, the Holy Prophet steadfastly and unwaveringly held on to his claim of Prophethood in the face of countless perils and so many enemies, detractors and threateners. The persecution and hardship he endured for years seemed to preclude all possibility of success, and were increasing day by day. His patient response to them clearly rules out any plans for material gain. On the contrary, the very moment he made his claim to Prophethood, he lost even the little support he already had. With a single announcement, he made innumerable enemies and brought upon himself countless tribulations. He was forced into exile, pursued by bloodthirsty enemies, his home and property were destroyed, and repeated attempts were made to poison him. Those who were once his well-wishers turned against him,

* *Sūrah Yūnus*, 10:17 [Publishers]

and friends became foes. The severe hardship he endured for so long and with such fortitude could not have been tolerated by a deceiving imposter. And when, at long last, Islam became victorious and a time of ease and prosperity ushered in, he accumulated no wealth, built himself no citadels or mansions, piled up no provisions for luxurious and royal living, and made no personal acquisitions. Rather, he gave away everything to orphans, the needy, widows, and those burdened by debt, while he himself never even enjoyed a full meal. Such was his truthfulness and candour that he did not hesitate to proclaim *Tauḥīd* [Oneness of God] even at the cost of antagonizing all the people and tribes—indeed the whole world of idolaters. His own kith and kin were the first to oppose him when he forbade them from worshipping idols. The Jewish community became his bitterest enemy and continuously plotted to assassinate him when he tried to wean them away from diverse forms of creature-worship, blind following of the saints, various forms of malpractices, and from blaspheming against the Messiah [Jesus]. The Christians were similarly antagonized when he declared that, contrary to their beliefs, Jesus was neither God nor the son of God, nor did he atone for their sins through Crucifixion. Fire-worshippers and star-worshippers were also enraged when he forbade them from worshipping their deities and exhorted them instead to turn to the One God for their salvation.

Now, honestly, are these the means by which one could hope to achieve success in this world? If he had worldly ambitions, was it prudent to attack the beliefs of all religions and provoke them in such a way that they were all heart-broken and turned against him? They were so disturbed as to become thirsty for his blood,

while he did not have any significant following to defend him against their onslaught. Would it not have been more in keeping with the ways of the world, to criticise some and praise others, so that where he had enemies he might also have some friends? For instance, if he had conceded to the Arabs that *Lāt* and *'Uzzā* were true gods, they would have obeyed him and followed him without question. For, they were a people who placed great importance on family and tribal affiliations and national honour. They were in agreement with everything [the Holy Prophet[sa] taught]. The only thing he needed was to permit idol-worship to win their heartfelt obedience. What worldly expediency could have led the Holy Prophet to alienate one and all for the sake of holding firmly to *Tauḥīd*—a creed that was deeply unpopular at the time and the profession of which spelled many a trouble and even the risk of death? And what earthly motive could he have for continuing to insist on the doctrine that had taken away everything from him and the very expression of which could cause new converts to Islam to suffer confinement and torture? How could anyone hope to attain material success by telling people what was against their temperament, customs and beliefs, thereby making them his mortal enemies—and not keeping ties with anyone? Is this the way cheats and liars scheme? Do schemers turn their friends into enemies? Do those who plan on gaining material reward through their clever devices challenge the whole world at once and live in constant fear for their lives? Far from it, they are keen to humour everyone and eager to award the certificate of truth to every religion. It is not in their character to show fortitude for the sake of God and take pains to uphold their belief in His Oneness and Greatness. Indeed, why should they do so when their aim is to lay

their nets where the prey is most easily caught and to employ tactics that require the least toil and bring the greatest material gain. Hypocrisy is their profession, and flattery their habit. Sweet talk and cultivating the favour of both sides is their favourite principle. They say 'Allah, Allah' with the Muslims as readily as they chant 'Rām, Rām' with the Hindus. They readily agree with everyone, and if a man of power were to say it was night while it was day, they would even point out the moon and stars to please him. They have nothing to do with God and no concern to show fidelity for Him. They would never court trials and tribulations to introduce pain and anguish in their happy life. Their mentor teaches them only one thing: to tell everyone that they agree with their beliefs, opinions, and understandings. They are not concerned with right or wrong, truth or falsehood, and good or evil. Whoever greases their palms is good and virtuous and a gentleman; whoever praises them to feed their ego is given the glad tidings of salvation, heaven and everlasting life.

On the other hand, it is very clear when we study the life of Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him, that he possessed the highest level of uprightness and integrity. He was ever willing to sacrifice his life for God. He was entirely free from fear or hope from the people and placed his trust only in his Lord. So complete was his submission and devotion to the will of God that he preached His Oneness without fear of the calamities that would befall him and the pain and suffering that he would have to endure at the hands of idolaters. In carrying out his Lord's command, he embraced every tribulation, hardship and affliction. Undaunted by threats, he fulfilled all the requirements of spiritual exercise, preaching

and exhortation. I tell you truly that throughout the history of all other Prophets there is not one who showed such trust in God, preached His Oneness, forbade idolatry in the face of so much danger, and remained ever-steadfast and firm while facing so many enemies. Anyone who ponders over these events with any degree of honesty will find them bearing witness to the inner truth of the Holy Prophet[sa].

Upon deeper reflection, a reasonable person will also realize that **the age in which the Holy Prophet[sa] appeared stood in dire need of a great heavenly reformer and spiritual guide,☆ and that the teachings he brought were certainly true and met all the**

FOOTNOTE NUMBER 10

☆ History clearly testifies, as do several verses of the Holy Quran, which, God-willing, I shall proceed to discuss in greater detail in Chapter 1, that the Holy Prophet, may peace and blessings of Allah be upon him, appeared in an age when idolatry, creature-worship and all kinds of misguided beliefs were rampant in the world. All People had forsaken the true principles and strayed from the right path, and the followers of every religious denomination were merely following the paths of their own invention. The Arabs were steeped in idol-worship, the Persians were prostrating before fire and the Indians had succumbed to hundreds of forms of creature-worship in addition to idolatry. It was at that time that several ancient writings and books had been written containing myths whereby scores of men of God were deified, and the foundation was laid for the worship of avatars. Christianity was in the worst state of all, according to the admission of Reverend Davenport and several other Western scholars. It had become severely tainted due to the immorality and faithlessness of its clergy, and its doctrines, too, raised not one or two but several to the status of gods. The fact that the Holy Prophet[sa] appeared at a time of spiritual decadence, when the need for a great spiritual physician and reformer and extraordinary divine guidance was keenly felt, and with his advent, lit the world with the light of *Tauḥīd* and righteous conduct, doing away with idolatry and creature-worship—which is the mother of all evils—is clear

needs of the time and encompassed all the requirements of the age. So effective and forceful was his teaching that thousands

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evidence that not only was he a true Prophet of God, but was the greatest of all Prophets.

His truth is evident because in those times of darkness the law of Providence demanded a light-bearer, and God's own eternal practice required that He should send a true guide into the world. It is God's eternal law that when suffering and hardship reach their extreme, His mercy is aroused and He creates the means for the alleviation of the world's woes. For example, when drought causes a severe famine and people are about to perish, God the Noble causes rain to fall; when there is an epidemic and thousands begin to die, He causes some means for purifying the air or some remedy to be found; when a nation is in the grip of a tyrant, he is ultimately replaced by a just and benevolent ruler. In the same way, when people forsake the path of God and renounce *Tauḥīd* and worship of God, He raises someone whom He grants perfect vision and honours him with His word and revelation, in order to guide mankind and bring about a reformation of the evil that has occurred. The truth is that God is the Sustainer on whom depends the existence and continuity of the universe. He does not deprive His creatures of His benevolent attributes, nor does He suspend them. Rather, they instantly come into play when they are required.

Having arrived at the logical and unavoidable conclusion that whenever a calamity strikes the world, an opposite Divine attribute comes into operation to break its hold; and having learnt from history, from the very admission of the opponents [of Islam] and from the textual evidence of the Holy Quran that, at the time of the Holy Prophet, may peace and blessings of Allah be upon him, the world was in an upheaval because all people had turned their backs on the path of *Tauḥīd*, sincerity, and godliness; and having known that the man who delivered the world from the darkness of idolatry and polytheism and established *Tauḥīd* was none other than the Holy Prophet[sa], we cannot help but draw the conclusion that the Holy Prophet[sa] is a true guide from God. In His Holy Word, Allah the Almighty presents this argument as follows:

were drawn towards the truth, and the words لا اله الا الله [There is none worthy of worship but Allah] were engraved upon

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تَاللّٰهِ لَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦٤﴾ وَمَآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِى اخْتَلَفُوْا فِيْهِ ۙ وَهُدًى وَّرَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٦٥﴾ وَاللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ۭ اِنَّ فِىْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّسْمَعُوْنَ ﴿٦٦﴾

That is: We [Allah], declare by our Divinity—the source of all spiritual guidance and sustenance—that We sent Messengers to the many tribes and peoples before thee; but those people were misled by the machinations of Satan. So the same Satan is their companion now. And this Book has been revealed to settle their differences and so that the manifest truth should be explained to them. The fact is that the whole earth had died and Allah sent down water from the sky, and has therewith quickened the earth after its death. That is a Sign of the truth of the Book for a people who would hear, that is, seek the truth. (*Sūrah an-Naḥl*, Part 14)‡

Just consider with what beauty and subtlety the Holy Quran sets out the above-mentioned three premises upon which I have rested the truth of the Holy Prophet[sa]. First, it likens the hearts of those who had been misguided for centuries to a dry and barren land. It then compares the Divine Word that is revealed for their guidance to the rainwater that comes fresh from the sky, thus pointing to the eternal law that when the drought reaches its extreme, God mercifully sends down rain and saves mankind from extinction. It is also made plain that it is a law that holds true not only in the physical but also in the spiritual realm. Secondly, the verse makes it clear that before the advent of the Holy Prophet, the whole world was enveloped in darkness.

Finally, it describes how this Holy Word of God revived the spiritually dead. In the end, by asserting that the truth of this Book is thereby established, it reminds the seekers after truth that the Holy Quran is the true Word of God.

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‡ *Sūrah an-Naḥl,* 16:64–65 [Publishers]

their hearts. The ultimate purpose of Prophethood—which is

This argument does more than prove the truth of Ḥaḍrat *Khātamul-Anbiyā'* [the Seal of the Prophets], may peace and blessings of Allah be upon him; it also establishes his superiority over all other Prophets by virtue of the fact that he addressed the entire world and the mission assigned to him was such as would normally be undertaken by thousands of Prophets. But since God wanted all children of Adam to become one people and one nation, so that there should remain no alienation or estrangement between them, and also for the human race to culminate as a single entity just as it had begun, He sent His final teaching as common for the entire world. The time, too, was ripe, because there was increasing communication and interaction between peoples and nations; they were becoming aware of each other's existence and the thoughts and ideas of one influenced the others. This process is ongoing and has even accelerated with modern innovations, such as railways, telegrams, ships and so forth. All this undoubtedly shows that Omnipotent God desires the whole world to unite as one nation. In short, the missions of all past Prophets were limited because they were sent to specific peoples; but the mission of the Holy Prophet, was boundless and broad because his prophethood was universal. This is also the reason why the Holy Quran contains the refutation of the false beliefs of all religions of the world, while the Gospels were content to address the specific evils of the Jews. The universal nature of the Holy Prophet's ministry thus proves his superiority over other Prophets. Just as it is true that there can be no greater good than to root out idolatry and creature-worship and to firmly establish the Oneness and Majesty of God in people's hearts, it is likewise evident that no other Prophet ever demonstrated this virtue as perfectly as the Holy Prophet[sa]. Is there any book in the entire world, other than the Holy Quran, that has established millions of people upon *Tauḥīd*? Thus it is obvious that the greatest [of all prophets] is the one who brought about such a great reformation.

Reverend Pfander, in his book *Mīzānul-Ḥaq*, writes that when Islam made its appearance, the Christians were steeped in very serious innovations and had ceased to act upon the Gospels. Then, referring to our

to impart teachings that lead to salvation—was accomplished

Holy Prophet, may peace and blessings of Allah be upon him, he adds that God did not stop him from spreading the Faith, for He intended to warn and punish the Christians through him. What justice and what fairness!! Imagine how he has manipulated the facts. The clergyman would rather bring down divine chastisement on own his people than accept the Prophethood of Muhammad! How pitiable is his prejudice. What an atrocious statement about punishment. Alas, the padre felt no fear of God in expressing such prejudicial views. Otherwise, it is obvious that it is the height of disbelief, daring and obstinacy to suggest that, finding the world shrouded in error and misguidance, God plunged it into even greater error! One wonders at the honesty and piety of these clerics who, in their hostility towards the Holy Prophet, do not hesitate to deny that God is the Source of Guidance. Surely, no reasonable person can ever believe that at a time when error and misguidance were pandemic and people were immersed in idolatry and creature-worship, the best plan that God could think of was to make their condition even worse and to impose upon them someone who, instead of correcting their ways, would plunge them—as the priest alleges—into even greater misguidance by declaring that God did not pollute Himself with blood and filth [by entering into a woman's womb], was and is above and beyond being born in human form, pain, agony and death.

Can anyone honestly think, or the conscience of any honest person accept, that such are the attributes of the Noble and Merciful God, and that He responds to the prevailing evil in the world by plunging them into a far deeper abyss of misguidance? Any rational person can understand that when ignorance and misguidance spreads in the world, it requires a Reformer. Any sensible person can clearly see that a manifestation of God's attribute of guidance is needed at the time of widespread misguidance and corruption. But how can those who are blinded by prejudice be made to see? Alas, the clergymen who exhibit such obduracy seem to have no fear of the Day of Reckoning. And why should they when they rely on the atonement of their sins through the Messiah. Otherwise, it is unreasonable to believe that the clergy can be so ignorant of the eternal divine practice of God and believe that God—who sent his Messenger at the time of Mūsā [Moses] because a

to perfection [by the Holy Prophet[sa]]. This is far more than what any other Prophet had ever achieved. Anyone pondering over this will spontaneously testify that the Holy Prophet [Muhammad][sa] is the true guide sent by God. There is no cure for those who persist in denial out of prejudice and stubbornness—such people deny even the existence of God—but it is impossible to show, in the life of any other Prophet, even one of those signs of truth as are found to the brim in the Holy Prophet[sa]. If someone thinks otherwise, let him come forward. There is nothing easier than making tall claims—and no one can be stopped from uttering nonsense—but, if the norms of justice and fairness are to be followed, a reasoned argument has to be countered with reason. Our opponents are unmistakable masters in the art of abuse, slander and mockery, and seem to have mastered the art of undue criticism and insult from some mentor.

The Hindus sing the praises of the Vedas, considering them to be the sum total of all guidance, while denying the truthfulness of all other scriptures and Prophets. Also the Christians consider the Gospels to be the last Word, forgetting that the merit of a scripture can only be measured by the extent to which it establishes God's Oneness. A Book that excels in establishing the Oneness of God can alone be judged higher in status. This

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religious community was misguided and in thrall to a tyrant, and sent the Messiah at the time Ḥaḍrat 'Īsā [Jesus] without delay when He saw the Jews engrossed in relatively minor vices—became so hard-hearted in later days that, finding the world steeped in idolatry, He gave no thought to sending down His guidance, and instead pushed the misguided people further into error, as if He used to hate error in earlier days, but had now started to love it.—Author

is why a denier of *Tauḥīd*, even if he is a paragon of virtue, cannot attain salvation. Hence, these people should first ask themselves: which of these Books has done the most to promote the concept of God's Oneness, upon which salvation depends. **Can the Vedas boast one country in which they have introduced the Oneness of God? Can they point to one tract of land on the face of the earth where the *Rig*, the *Yajur*, the *Shām* and the *Atharvan* have established the concept of *Tauḥīd* [Oneness] of God? The only impact of the Vedas we see in India is in the form of fire-worship, sun-worship, worship of Vishnu and creature-worship—the mere mention of which is repugnant. You may survey India from end to end, everywhere you will find Hindus engrossed in creature-worship. While some worship Mahādeva, others sing hymns in praise of Krishna and yet others worship idols and images.**

The case of the Gospels is no different. There is no land in which they became the means for spreading *Tauḥīd*. On the contrary, its followers consider monotheists unworthy of salvation. Their priests give monotheists tidings of a dark inferno where there will be much wailing and gnashing of teeth. According to them, only those will be saved from it who believe that God suffers death, suffering, hunger, thirst, pain, and that he entered a mortal body and became flesh; otherwise, there is no hope of salvation. In other words, they believe that the paradise of their imagination will be divided among the two great nations of Europe—the British and the Russians—while all monotheists will be cast into hell for the crime of considering God to be free from every fault and imperfection.

What I am trying to demonstrate by writing all this is that *Tauḥīd*, in its purest form, is not to be found among any people on the face of the earth except the followers of the Holy Prophet, may peace and blessings of Allah be upon him. And there is no book upon the earth, other than the Holy Quran, that has firmly committed millions to this holy doctrine and that leads mankind so reverentially towards the One True God. **People of every religion have created artificial gods for themselves, whereas the God of the Muslims is the One, Eternal, and Immutable God, whose attributes are the same today as they were before.**

All this goes to show the truth of the Prophethood of the Founder of Islam beyond any shadow of doubt, for it is only in his blessed person that the essence and purpose of Prophethood is demonstrably fulfilled. Just as a creator is recognized through his creation, so do the wise and knowledgeable recognize this Divine Reformer by the reformation he has brought about.

There are countless other signs to prove that the Holy Prophet enjoyed divine support. For instance, **is it anything less than a miracle that a poor, helpless, unlettered orphan came with such an enlightened teaching—at a time when powerful nations prided themselves on their economic, military and intellectual strength—that he rendered them speechless with his flawless logic and arguments and even pointed out the blunders of their so-called scholars and philosophers? And did he not, despite his vulnerable state, bring down mighty rulers and replace them with common people? If this was not a sign of divine help, then what else was it? Is it possible for anyone to overcome the whole world in reason, knowledge, power and strength without divine support?**

Let us go back to the time when the Holy Prophet announced to the people of Mecca in the beginning that he was a Prophet of God. Who was with him? Which royal treasure had he acquired to embolden him to take on the whole world in such a way? Or had he put together an army to protect himself against all the hostile monarchs? Even our opponents know that he was alone and helpless. Only God, who had raised him for a great purpose, was at his side. Further, it should be noted that he never attended any academy or graduated from a school and never had any occasion to study the scriptures of the Christians, Jews, Āryas and other religions. So, if the Holy Quran did not originate from God, how did it come to exhibit such sublime and universal divine truths and certainties? Who was the peerless philosopher who filled the Holy Quran with flawless theological arguments that had eluded and frustrated all the logicians, rationalists and philosophers who remained immersed in misguidance until their last breath? And how could such reasoned discourses, whose truth and profundity would put the arrogant philosophers of Greece and India to shame, have issued forth from the lips of a helpless unlettered person? Is there any other Prophet who showed so many proofs of his truth? Is there any scripture on the face of the earth that can compete with the Holy Quran in all these respects, or a Prophet who underwent all that the Holy Prophet did? In particular, it is a futile exercise to prove even the historical existence of the Rishīs, to whom the Vedas were supposedly revealed, let alone to show any sign of their truth.

Gentlemen! I appeal to your sense of reason and justice that you should either produce from your scriptures such true and rationally compelling arguments as I shall produce from the Holy Quran, beginning with Chapter 1, or else show some modesty and decency and stop slandering. But above all, if you have any fear of God and desire for salvation, you must believe [in Islam].

Having set out all the preliminary points that I had intended, I shall now conclude this preface. The main text of the book will follow wherein arguments for the divine origin of the Holy Quran and truthfulness of the Holy Prophet shall be laid down in detail. These arguments—whose excellence and incontrovertible nature has compelled me to include in this book a challenge of 10,000 rupees to anyone who can refute them—shall be adduced from the Holy Quran itself. This method of presenting rational arguments solely on the basis of Word of God is in itself a criterion that marks a clear distinction between us Muslims and our opponents, and should be enough to open the eyes of every reasonable person. It is a guiding light that will readily tell apart the truthful from the liar.

To all those who deny Islam, I would say that if they have any reservations in accepting the Holy Quran as the true Word of God and admitting its superiority, they are under obligation to logically disprove these proofs and arguments on the basis of their own scriptures. Otherwise, you are aware, and any honest person understands, that once the truth and superiority of a Divine Book has been established through hundreds of arguments, it is unfair and completely indecent and

depraved to malign it and label it as the word of man, unless one has successfully countered those arguments or produced another book that equals it in its excellences.

At this point I would also like to make it clear that once this book is published, those who give no thought to refuting my arguments like the righteous—be they Christians, Hindus, Brahmū Samājists, or of any other creed—and continue to misguide the masses by attributing impurity to the pure fountainhead of Islam through their newspapers, magazines, public addresses and writings, or criticize the teachings of the Holy Quran in their homes, such actions on their part will be considered dishonest and unrighteous.

I have established the divine origin and truth of the Glorious Quran with incontrovertible arguments and removed all the doubts and objections arising in the minds of the short-sighted. And, what is more, I have offered a substantial reward to anyone who can disprove these arguments. They are welcome to ask for an officially attested promissory note to reassure themselves in this regard. In short, I have acted in a very honest and transparent manner, but if they still evade this straightforward method of discussion and argumentation—whereby they are assured of a reward if they win—and instead go about making false allegations upon Islam to incite the ignorant, the youth and the masses against Islam, I cannot help but conclude that they are ill-intentioned and unscrupulous. Gentlemen, I beseech you to set aside your prejudices and embrace the truth. Fear God and do not set your hearts upon this temporal abode. This short life is but a chance for you to sow the seeds for the hereafter; do not waste it in pursuit of

false doctrines and baseless whims. Do not waste the precious moments of life. This world is transient; do not be enamoured with it. These joys are not forever; do not become heedless on their account.

عیش دنیائے دوں دمے چند ست   آخرش کار باخداوند ست

The pleasantries of this lowly life are for a few moments;
In the end, you have to face Allah the Almighty.

ایں سرائے زوال و موت و فناست   ہر کہ بنشست اندریں برخاست

This world is an abode of separation, death and decay;
Whoever comes here, has to leave.

یک دمے رو بسوئے گورستان   واز خموشان آں بہ پرس نشاں

Go visit the graveyard for a while,
And ask the dwellers how they are.

کہ مآل حیاتِ دنیا چیست   ہر کہ پیدا شدست تاکے زیست

[Ask them] 'What is the final outcome of the worldly life;
How long does a living being survive?'

ترک کن کین و کبر و ناز و دلال   تانہ کارت کشد بسوئے ضلال

Stay away from malice, arrogance, boasting and coquetry,
So that you save yourself from being led to an evil end.

چوں ازیں کارگہ بہ بندی بار   باز نائی دریں بلاد و دیار

Once you depart this world,
You will never come back to these cities and countries.

اے ز دیں بے خبر بخور غم دیں که نجاتت معلق ست بدیں

O heedless one, feel the plight of faith,
Because your salvation depends entirely on faith.

ہاں تغافل مکن ازیں غم خویش که ترا کار مشکل ست به پیش

Beware, take not this pain light,
For you have a difficult task before you.

دل ازیں درد و غم فگار بکن دل چه جاں نیز ہم نثار بکن

Let your heart bleed in pain and anguish;
Not just the heart, sacrifice your life as well.

ہست کارت ہمه باآں یک ذات چوں صبوری کنی ازو ہیہات

All your dealings should be with that One Being;
Alas! How can you be content without Him.

بخت گردد چو زو بگردی باز دولت آید ز آمدن به نیاز

Turning away from Him will cause your ruin;
Your prosperity lies in turning towards Him in humility.

چوں ببری ز ایں چنیں یارے چوں بدیں ابلہی کنی کارے

So why do you cut off relationship with such a Loving Friend?
Why do you act with such foolishness?

ایں جہان ست مثل مردارے چوں سگے ہر طرف طلب گارے

This world is like a carcass,
Greedy ones surround it like dogs.

خنک آں مرد کو ازیں مردار روئے آرد بسوئے آں دادار

Fortunate is he who turns his back on this carcass,
And turns his face toward the Lord.

چشم بندد زغیر و داد دہد   در سر یار سر بباد دہد

He abides by justice—closing his eyes to everyone,
And does not care if, for the Friend, he lives or dies.

ایں ہمہ جوش حرص و آز و ہوا   ہست تا ہست مردِ نابینا

The torrent of greed, avarice and temptation,
Lasts so long as one is blind;

چشم دل اندکے چو گردد باز   سرد گردد بر آدمی ہمہ آز

But when the inner eye is opened, even a little,
One becomes totally disinclined towards greed.

اے رسن ہائے آز کردہ دراز   زیں ہوس ہا چرا نیائی باز

O You, who give long rein to your greed,
Why do you not curb your ego.

دولت عمر دمبدم بزوال   تو پریشاں بفکر دولت و مال

The wealth of life decreases every moment,
But all you think of is wealth and property.

خویش و قوم و قبیلہ پر ز دغا   تو بریدہ برائے شاں ز خدا

Your ties of kith and kin are full of deception,
Have you cut your ties with God for their sake!

ایں ہمہ را بکشتنت آہنگ   گہ بصلحت کشند و گاہ بہ جنگ

All of them are bent upon taking your life,
At times they kill you peacefully; and at times through combat.

خاک بر رشتہ کہ پیوندت   بگسلاند ز یار دل بندت

Cursed are the relations that cut you off,
From the True Friend.

ہست آخر بآں خدا کارت   نہ تو یارِ کسے نہ کس یارت

You will need Him ultimately and find,
That there is none whom you can help, nor one who can help you.

قدمِ خود بنہ بخوفِ اتم   تا روی از جہاں بصدق قدم

Take each step warily,
So that you depart from this world in truth.

تا خدا ات محبّ خود سازد   نظر لطف بر تو اندازد

So that God should become your Friend,
And should look upon you kindly.

بادہ نوشی زعشق و زاں بادہ   مست باشی و بے خود افتادہ

So that you drink the wine of His love,
And be totally inebriated with it.

نیست ایں جائے گہ مقام مدام   ہوش کن تا نہ بد شود انجام

This world is not the place to live forever;
Tread carefully, lest you come to a bad end.

مہر آں زندہ نورت افزاید   مہر ایں مردگان چہ کار آید

The love of the Living One will increase your light;
What benefit can you derive from the love of the dead?

لقمہ و معدہ و سر و دستار   سربسر ہست بخشش دادار

The food, the belly, the head, the crown,
Are all God's gifts;

حق باری شناس و شرم بدار   پیش زاں کز جہاں بہ بندی بار

Render to the Creator the rights that are due to Him,
And show some remorse before you leave this world.

رو ازو ازچہ رو بگردانی سگ وفا مے کند تو انسانی

How can you, being human, turn your back on Him,
When even a dog shows loyalty [to its benefactor].

ترس باید ز قادرے اکبر ہر کہ عارف ترست ترساں تر

Fear the Great and Almighty God,
The more one knows Him, the more one fears Him.

فاسقاں در سیاہ کاری اند عارفاں در دعا وَ زاری اند

While the evil ones remain occupied in misdeeds,
The righteous remain busy in prayer and supplication.

اے خنک دیدۂ کہ گریانش اے ہمایوں دلے کہ بریانش

How fortunate is the eye that sheds tears for Him;
How blessed is the heart that burns with His love.

اے مبارک کسیکہ طالب اوست فارغ از عمر و زید با رُخِ دوست

Blessed is he who seeks the Beloved,
And turns away from all for His sake.

ہر کہ گیرد رہِ خدائے یگاں آں خدایش بس ست در دو جہاں

Whosoever treads the path of the One and Only God,
That God suffices for him in both the worlds.

لاجرم طالب رضائے خدا بگسلد از ہمہ برائے خدا

Truly, he who seeks to please God,
Cuts off all other relationships for His sake.

شیوہ اش مے شود فدا گشتن بہرحق ہم زجاں جدا گشتن

To sacrifice himself for Him becomes his habit;
He even bids farewell to his life.

در رضائے خدا شدن چوں خاک نیستی و فنا و استہلاک

He loses himself in God's will,
And for His sake prefers obscurity and self-negation.

دل نہادن در آنچہ مرضی یار صبر زیر مجاریٔ اقدار

He is content with the will of his Lord,
And the decree that He has pronounced.

تو بحق نیز دیگرے خواہی ایں خیال ست اصل گمراہی

You love others along with God;
This is the root of misguidance.

گر دہندت بصیرت و مردی ازہمہ خلق سوئے حق گردی

If you were wise and brave,
You would forsake everything else and devote yourself solely to Him.

درحقیقت بس ست یار یکے دل یکے جاں یکے نگار یکے

The fact is that you need only one beloved,
As you have one heart and one life, so does one beloved suffice.

ہر کہ او عاشق یکے باشد ترکِ جاں پیشش اند کے باشد

Whoever takes someone as a beloved,
Considers his life to be a small price to pay.

کوئے او باشدش ز بستاں بہ روئے او باشدش ز ریحاں بہ

He finds his threshold as more blissful than an orchard,
And his face more comely than the basil flower.

ہرچہ دلبر بدوکند آں بہ دیدنِ دلبرش ز صدجاں بہ

He is well pleased with howsoever the beloved treats him;
To look upon his beloved is better than to live a hundred lives.

پا بہ زنجیر پیش دلدارے بہ ز ہجراں و سیر گلزارے

To be in the presence of his beloved, even if bound in chains,
Is more precious to him than strolling in a delightful garden without him.

ہر کہ دارد یکے دلآرامے جز بوصلش نیابد آرامے

He who has a beloved,
Finds no peace without him.

شب بہ بستر تپد ز فرقت یار ہمہ عالم بخواب و او بیدار

In his absence he tosses and turns all night,
While the world is lost in sleep, he remains awake.

تا نہ بیند صبوری اش ناید ہر دمش سیل عشق بر باید

He finds not a moment's rest without seeing him;
Every moment, he is carried away by the torrent of love.

در دلِ عاشقاں قرار کجا توبہ کردن ز روئے یار کجا

How indeed should a lover find peace,
And how could he ever think of separation from the beloved!

حسن جاناں بگوشِ خاطر شاں   گفت رازے کہ گفتنش نتواں

The beauty of the beloved whispers into his heart,
A secret that cannot be told.

ہم چنیں ست سیرتِ عشاق   صدق ور زاں بایزد خلاق

Such indeed is in the nature of these lovers,
They are always true to their Lord.

جاں منور بشمع صدق و یقیں   نور حق تافتہ بہ لوح جبیں

Their lives are illuminated by the light of truth and conviction;
Their foreheads shine brilliantly with a light divine.

کام یابان و زیں جہاں ناکام   زیرکاں دُور تر پریدہ ز دام

They are successful, though unmindful of the worldly joys;
They are the sagacious ones who fly far away from the temporal net.

از خود و نفس خود خلاص شدہ   مہبط فیض نورِ خاص شدہ

Freed from their self and ego,
They became the focus of divine light.

در خداوند خویش دل بستہ   باطن از غیر یار بگسستہ

They give their heart to their God,
And free their inner selves from all else.

پاک از دخل غیر منزلِ دل   یار کردہ بجان و دل منزل

Their hearts are freed from the trespasses of others,
For He, their Friend, has taken abode in their heart and soul.

دین و دنیا بکار او کردند بر درش اوفتاده چو گردند

They have dedicated this world and the hereafter to Him;
They lie humbly, like dust, at His threshold.

ریزہ ریزہ شد آبگینۂ شاں بوئے دلبر دمد ز سینۂ شاں

The goblet of their heart shatters into bits;
The fragrance of the Beloved emanates from their hearts.

نقش ہستی بشست جلوۂ یار سرزد آخر زِ جَیبِ دلِ دلدار

The Friend wipes out all signs of their own being; when He manifests Himself to them;
Finally, He alone emerges from the recesses of their soul.

گر برآرند شعلہ ہائے دروں دود خیزد ز تربت مجنوں

If they could reveal the fire that blazes in their hearts,
Smoke would rise from Majnūń's grave [in comparison, Majnūń's fire of love would appear as mere smoke].

نے ز سرہوش نے ز پا خبرے در سر دلستاں بخاک سرے

They are oblivious to their own being;
They live in utmost humility for the sake of the Friend.

ہر کسے را بخود سروکارے کار دل دادگاں بدلدارے

All people attend to their own affairs,
But the lovers care only for the Beloved.

هر کسے را بعزتِ خود کار   فکر ایشاں ہمہ بعزتِ یار

Everyone is concerned with his own honour,
But they are only jealous for the honour of the Friend.

تو سرِ خویش تافتہ از دیں   حاصل روزگار تو ہمہ کیں

[Woe to you] who have turned your back on the Faith;
Nothing but enmity and malice is the gain of your life.

در عناد و فساد افتادہ   داد و دانش ز دست خود دادہ

You are slave to your enmity and mischief,
And do not listen to reason and fairness.

سرکشیدہ بناز و کبر و ریا   و از تدین نہادہ بیروں پا

You are proud of your arrogance and ostentation,
And transgress the bounds of faith.

چوں خدا ات نداد نور دروں   عقل و ہوشِ تو جملہ گشت نگوں

Being unblessed with the light that God grants,
Your mind and reason have been totally perverted.

کفر گوئی عبادت انگاری   فسق ورزی ثواب پنداری

You consider it worship to utter heresies,
And treat misconduct as virtue.

صد حجابت بچشم خویش فرا   باز گوئی کہ آفتاب کجا

You have covered your eyes with a hundred veils,
And yet you ask: 'Where is the sun?'

پردہ بردار تا بہ بینی پیش   جانِ ما سوختی بکوریٔ خویش

Lift your veils and see what is right before you;
Your blindness does indeed cause me great sadness.

تافتی سر ز منعم منان   ایں بود شکر نعمت اے نادان

You have turned your back on the Gracious and the Benefactor;
O ignorant one, what manner of showing your gratitude is this!

دل نہادن دریں سرا چہ دوں   عاقبت مے کند ز دیں بیروں

Infatuation with this wretched worldly abode,
Will ultimately deprive you of your faith.

ترک کوئے حق از وفا دورست   دل بغیرے مدہِ کہ غیورست

To leave the threshold of God is a great infidelity;
Do not give your heart to another for God is Jealous [of His Oneness].

دانی و باز سرکشی از وے   ایں چہ برخود ستم کنی ہے ہے

You wilfully transgress against God;
Alas! What calamity you bring upon yourself.

ہرچہ غیرے خدا بخاطر تست   آں بت تست اے بایماں سست

O weak of faith! Whatever resides in your heart,
Other than God, is an idol.

پُر حذر باش زیں بتان نہاں   دامن دل ز دست شاں برہاں

Beware of such hidden idols,
And free yourself from their clutches.

چیست قدر کسے کہ شرکش کار   چوں زن زانیہ ہزارش یار

What good is the idolater,
Who, like a loose woman, takes thousands of lovers.

صدق مے ورزد صدق پیشہ بگیر   جانب صدق را ہمیشہ بگیر

Be truthful, and make honesty your profession;
Adopt the side of the truth in everything you do.

دیدہ تو بصدق بکشاید   یارِ رفتہ بصدق باز آید

Truth will open your eyes;
Truth will reunite you with the lost Friend.

صادق آن ست کو بقلب سلیم   گیرد آں دیں کہ ہست پاک وقویم

Truthful is he who, with perfect sincerity,
Adopts the Faith that is pure and impregnable.

دین پاک ست ملت اسلام   از خدائے کہ ہست علمش تام

Islam alone is that holiest of faiths,
Revealed by God whose knowledge is perfect.

زیں کہ دیں از برائے آں باشد   کہ ز باطل بحق کشاں باشد

Since the objective of faith is,
To pull one away from falsehood towards the truth;

ویں صفت ہست خاصۂ فرقاں   ہر اصولش موثق از برہاں

This is the peculiarity of the Holy Quran,
All of its teachings are firmly established upon sound arguments.

با براہین روشن و تاباں   مے نماید رہِ خدائے یگاں

It lights the way to the One Lord,
With luminous signs and proofs.

من گر امروز سیم داشتمے آں براہین بزر نگاشتمے

If I had the means,
I would have written these arguments in golden ink.

اللہ اللہ چہ پاک دین ست ایں رحمت رب عالمین ست ایں

Allah be praised! Allah be praised! What a holy faith is Islam!
The perfect embodiment of God's grace!

آفتاب رہ صواب ست ایں بخدا بہ ز آفتاب ست ایں

It is the sun of truth,
Nay, by God, it shines brighter than the sun.

مے برآرد ز جہل و تاریکی سوئے انوار قرب و نزدیکی

It takes one out of darkness and ignorance,
And brings towards the lights of nearness to God;

مے نماید بطالبان رہ راست راستی موجب رضائے خداست

It shows the seekers after truth the path to righteousness,
And righteousness wins the pleasure of God.

گر ترا ہست بیم آں دادار بہ پذیر و ز خلق بیم مدار

If you at all fear God the Just, embrace Islam,
And fear not mere mortals;

چوں بود بر تو رحمت آں پاک دیگر از لعن و طعن خلق چہ باک

If you attain to the grace of the Holy Lord,
What fear would the curses and taunts of the mere mortals cause you.

لعنت خلق سہل و آسان ست لعنت آن ست کو ز رحمان ست

People's curses are easy to bear;
The real curse is that which falls from the
Gracious God.

Having set down all the essential points, it seems appropriate to conclude this preface by enumerating the various advantages that are to be gained from studying this book, so that those who hold the truth dear may have glad tidings of their spiritual Beloved and those who crave righteousness will find the path to their heart's desire. These advantages are of six kinds as explained below:

The first advantage in this book is that it is not deficient in discussing the essentials of faith. Rather, it comprises all the verities upon which these principles are based, and all the lofty truths that are collectively described as 'Islam.'

This means that the readers shall acquire a comprehensive understanding of the essentials of Islam and become immune to the ploys of impostors and deceivers. Rather, they will become excellent teachers and astute guides for others.

The second advantage is that this book contains **300 strong** and compelling arguments in support of the truth and principles of Islam. The truth of this faith will become evident to every seeker after truth, except, of course, those who are completely blinded by prejudice and dwell in its darkness.

The third advantage is that this book responds to all the doubts and misgivings caused by our opponents, be they Jews, Christians, Zoroastrians, Āryah Samājists, Brahmū Samājists, idol worshippers, atheists, naturalists, freethinkers or agnostics.

Not only have their objections been thoroughly refuted, but the very points that the ignorant critics found objectionable, have been presented as evidence of the Holy Quran's superiority over other scriptures. And this superiority, too, has been proven so conclusively as to turn the tables right upon the critics. Moreover, it does not confine itself merely to responding to the objections; rather, it demonstrates that the matters, which the ignorant critic considers to be objectionable, are, in reality, such that they prove the superiority of the teachings of the Holy Quran over other scriptures. This superiority has been established with such cogent arguments that the critic himself turns into the object of criticism.

The fourth advantage is that, as against the principles of Islam, the principles of other faiths have also been thoroughly and rationally scrutinized and all their false doctrines and creeds have been shown in stark contrast to the true principles of the Holy Quran. The beauty of a precious gem, after all, is all the more appreciated when set in contrast.

The fifth advantage in this book is that, those who read this book will become cognizant of the truths and subtleties of the Holy Quran. Furthermore, the wisdom and deep insight of the Holy Book [Quran]—whose illuminating radiance is the source of Islam's light—shall become evident to all. For, all the arguments and truths that are recorded herein have been derived from the sublime verses of the Holy Quran itself. I have not given any rational arguments other than those presented by God Himself in His own Word. It is in this manner that almost twelve parts of the Holy Quran have been quoted in this book; hence, it may aptly be called a comprehensive commentary upon the subtleties, verities, profound secrets, wise principles, and sublime philosophy of

the Holy Book. Any truth-loving person who goes through it will see the beauty and grandeur of the matchless Book of Allah the Almighty like the bright sun.

The sixth advantage is that this book argues its points in a very solid, reasoned and balanced fashion, but without compromising the requirements of grace and lucidity. This manner of argumentation will prove to be an excellent means of fostering knowledge and lending maturity to thought and perception. The study and use of sound rational arguments sharpens the intellect, the understanding of subtle points helps enhance the power of comprehension, and the exercise of proper argumentation establishes one's mind squarely upon the truth. It also helps to develop and perfect the ability to discern the basis and real truth of every point of contention—which is essential for the perfect development of our intellectual faculties and on which depends the honour and prestige of the human self.

وهٰذا آخرما اردنا بيانه فی هذه المقدمة والحمدللّٰه الذی
هدانا لهذا وما کنّا لنهتدی لولا ان هدانا اللّٰه

Here ends all that we intended to write in this preface. All praise belongs to Allah, who guided us in all this. But for His guidance, we would never be guided aright.

The End of the Preface.

THE

BARÁHÍN-I-AHMADÍYAH,

ENTITLED

AL-BARÁHÍN-UL-AHMADÍYAH ALA-HAQQÍYÁT KITÁB-ULLAH-UL-QURÁN WAL NABUWAT-UL-MAHAMADIAH.

(DISCOURSES ON THE DIVINE ORIGIN OF THE HOLY QURAN, AND APOSTLESHIP OF MAHAMAD, THE PROPHET OF ISLAM,)

BY

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This Book which is compiled after a most careful and elaborate investigation for the benefit and conviction of those dissenters, who deny the veracity of Islamism, is published with an offer of Rs. 10,000/- for its refutation, subject to the conditions contained in the preface.

Author.

Facsimile of back page of the First Edition for Part II, printed in 1880.

GLOSSARY

Adhyāy—A term in Hinduism for a book.

Agnī—A term in Hinduism referring to god of Fire.

Alḥamdolillāh—An expression to show gratitude to Allah; lit. 'All praise belong to Allah'.

Āmīn—A term said after a prayer meaning, 'May Allah make it so.'

Assalāmu 'alaikum wa raḥmatullāhe wa barakātuhū—Traditional Islamic greeting, meaning, may peace be on you, and the mercy of Allah and His grace.

Barāhīn—Plural of *burhān*, meaning a convincing argument or proof.

Bhagwān—A term in Hinduism that generally refers to God, but sometimes the word is also used for other deities or respected personalities.

Brahmū Samāj—A Hindu revival movement that believes in one

God but believes that reason alone is enough to guide mankind towards Him. They do not believe in divine revelation.

Gods in Hindu Mythology—*See* **Agnī, Jall, Indrā, Wāyū.**

Ḥaḍrat—A term of respect used for a person of established righteousness and piety; lit. 'His/Her Presence.'

Holy Prophet[sa]—A term used exclusively for the Founder of Islam, Ḥaḍrat Muhammad, may peace and blessings of Allah be upon him.

Holy Quran—The Book sent by Allah for the guidance of mankind. It was revealed word by word to the Holy Prophet Muhammad[sa] over a period of twenty-three years.

Indrā—A term in Hinduism referring to the goddess of wealth and good fortune.

Jall—A term in Hinduism referring to god of rain.

Khalīfah—Successor. A Khalīfah of Allah is a term used for a Prophet. Khalīfah of a Prophet refers to his Successor who continues his mission.

Khalīfatul-Masīḥ—A term used by the Aḥmadiyya Muslim Jamā'at to denote the Successors of the Promised Messiah[as].

Khātamul-Anbiyā'—A title accorded to the Holy Prophet[sa] meaning, 'the Seal of the Prophets.' An alternate version of writing is **Khātam-e-Anbiyā'**.

Khilāfat—The literal meaning of the term is successorship.

Majnūń—A poet and legendary lover of pre-Islamic Arabia.

Muṣṭafā—A title of honour used for the Holy Prophet of Islam; lit. 'the Chosen One.' See also **Holy Prophet**.

Parmeshwar—A term in Hinduism for God. Sometimes also written as Parmeshar.

Rishī—A term in Hinduism for saint or a spiritual scholar.

Rupee(s)—Name of the currency used in India at the time of the Promised Messiah[as]. Rupee is abbreviated as Re and rupees is abbreviated as Rs.

Shlok—Verses written by the Rishīs.

Sūrah—A term in Arabic referring to a chapter of the Holy Quran.

Tauḥīd—The doctrine of Oneness of God.

Vedas—Name of the books that Hindus revere as the divinely revealed scripture. They are four in number—*Rig*, *Yajur*, *Shām,* and *Atharvan*—also known as *Rich*, *Yajash*, *Sāman* and *Atharvana*.

Wāyū—A term in Hinduism referring to the god of air.

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BARĀHĪN-E-AḤMADIYYA

Ḥaḍrat Mirza Ghulam Ahmad[as] of Qadian claimed to be the same Promised Messiah and Mahdi that the Holy Prophet Muhammad[sa] prophesied would come to rejuvenate Islam and restore its original lustre.

During his early life, Mirza Ghulam Ahmad[as] saw a dream in which he handed a book of his own authorship to the Holy Prophet[sa]. As soon as the book touched the Holy Prophet's blessed hand, it transformed into a beautiful, honey-filled fruit which was then used to revive a dead person lying nearby.

The Promised Messiah[as] was inspired with the following interpretation:

> Allah the Almighty then put it in my mind that the dead person in my dream was Islam and that Allah the Almighty would revive it at my hands through the spiritual power of the Holy Prophet, may peace and blessings of Allah be upon him.

It is this very book—*Barāhīn-e-Aḥmadiyya*—which is to be instrumental in revitalizing Islam in the latter days in accordance with the grand prophecy of the Holy Prophet[sa]. Its subject matter is of universal importance and, as such, it will prove to be a source of lasting value for all readers. The significance of Barāhīn-e-Aḥmadiyya cannot be overstated.